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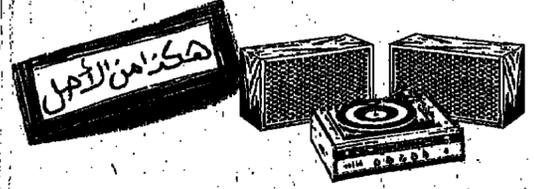
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GREEN LINE — OR OPEN WORLD

Lea Ben Dor examines Arab-Israeli relations
in the territories and some Labour views on
the future of these areas.



A West Bank group goes bathing at the Givat Alina beach in Tel Aviv. (Dekal)

IT has taken two years of
cease-fire following upon
three years of limited warfare
for any kind of open discus-
sion to start after the Six Day
War, concerning our future
relations with the Palestinians.
A number of people have peg-
ged out their views in the
past for the public to see.
Mrs. Meir does not want to
see Arab labour replace Jew-
ish labour. In a human phrase
she said several years ago that
she did not want the occupied
area part of Israel because
"I do not want to find my-
self regretting the birth of
an Arab baby." Finance Min-
ister Sapir originally wanted
the Green Line border be-
tween Israel and the terri-
tories to become a customs bar-
rier. The sheer impossibility
of getting it policed and a
vision of the smuggling that
would go on may have caused
him to abandon the idea, but
he still wants the border, some
border back to keep the Jew-
ish state separate and secure
within its cog walls. There
would be economic ties he be-
lieves — without freedom for
labour to seek jobs, apparently.
Lyova Eliav, writer, Knes-
set Member, Zionist activist all
his life, does not want simply
to shut the Palestinians out,
like Mr. Sapir, but to en-
courage them to build up their
own state, preferably as a unit
with Jordan. He also is con-
cerned for the quality of life

in Israel, seeking a return to
the lost paradise of egalitarian-
ism and the simple life, when
all were poor. He will clash
there with Mr. Sapir, who
wants a production-oriented,
western-style economy, and
even with Mr. Ben-Aha-
ron, the Histadrut Secretary-
General, who wants what he
calls a "war economy." (A
critic observes, "When you
consider what a mess he's mak-
ing of our relatively flourish-
ing, relaxed, peace-time econ-
omy through excessive wage
demands I shudder to think
what he would do to a deli-
cately balanced war economy
while he heads the Hista-
drut").

that sprang up after 1967 and
declared that there should be
no withdrawal because the
West Bank, at least, was part
of the historical Land. There
is no evidence of any immin-
ent withdrawal and nothing
much for the movement to do.
We have *de facto* coexistence
with the Palestinians of the
West Bank. Palestinian atti-
tudes now vary from barely
concealed hostility via diplom-
atic manoeuvring for some degree
of independence or autonomy
as a separate political entity
all the way to totalistic accep-
tance of the undoubted econ-
omic benefits of the present
situation. Still, the entire popu-
lation is aware that the with-
drawal of Israel forces from
the Jordan and the Syrian bor-
der would after a short time
attract terrorists into the va-
cuum created, and terrorist ac-
tions would bring reprisals or
search actions ending in an
other war. And again it would
be a war fought over Arab
towns and villages, and once
more Arabs would flee their
homes to become refugees and
hostages in some inhospitable
foreign Arab country.

existence of the Arab major-
ity was undeniable and a fact
of life, like heat and malaria.
But there would be immigra-
tion and one would see. Later,
no Zionist accepted the provi-
sion of the British White Pa-
per which banned the sale of
land to Jews in the hill areas
then largely inhabited by Arabs.
Mapam was prominent then in
its plea for coexistence, and
its opposition, at first, to the
Partition scheme that made way
for two separate entities, Jew-
ish and Arab, in the search
for a stable solution. Their
switch to isolationism has
much to do with left-wing atti-
tudes abroad.

ple accustomed to live every-
where as intellectuals and
traders among people on
whose goodwill it was de-
pendent, and of the princi-
ple of social justice in the
new state. There was nothing
said anywhere that, if
such a situation arose, there
must not be non-Jews in
this state and most certain-
ly not that social justice
should not apply to them
equally. Auto-emancipation
meant that the Jews should
be capable of caring for their
own needs, from prime minis-
ter to road sweeper — not that
they must isolate themselves
for that purpose.

Population figures

Foreign Minister Eban has
from 1967 on juggled with
population figures. By 1990 we
would have an Arab minority
of 43 per cent in the present
borders, but of only 20 per
cent in the Green Line
borders. (The figure for pre-
1967 Israel is now 2.6m. Jews
and 452,000 Arabs, or about 12
per cent.) And so it goes. Ma-
pam leaders within the Labour
movement from 1967 demanded
withdrawal from the occupied
territories as a necessary un-
ilateral incentive for peace.

Stronger than tanks
The only evidence of im-
proved relations is on the
West Bank, where there is
coexistence, a forced or
simply inescapable, and the
flood of Arab summer visitors
are evidence of a degree of
normalcy. "Al Ahram's" Has-
sanein Heykal, as so often,
was right in saying they were
stronger than tanks and
"should be stopped" in the
Arab political interest. They are
evidence that both sides pre-
fer the advantages of peace.

The whole of Western Eu-
rope is tired of war, and bor-
ders and populations have be-
come fluid, with labour shift-
ing and floating from one coun-
try to another, and particular-
ly from less-developed areas
to more prosperous ones. The
Turks in Austria and Portu-
guese in England are not very
happy or very popular, but
they are not excluded or
thought to prevent the Aus-
trians or the English from
living their own lives.

Social justice
Total and complete peace is
still a number of years off,
at the very least. It will be
hastened by contact, delayed
or prevented by a return to
walls and fences and isolation
and the fear and suspicion
they breed. We have sov-
ereignty and emancipation, and
Mr. Sapir has declared that
we have solved our social prob-
lems, and other members of
the government that the hous-
ing crisis has been ended. In
fact the issue of social justice
remains, and there are plenty
of applicants, for a little more
equality, both Jewish and Arab.
To declare that we cannot live
the life we envisaged, each for
ourselves, because Arab labour
is taking up the slack on the
market is sheer defeatism. It
deterred nobody in the 'twen-
ties. Or perhaps we should
investigate the trends in
our social life and educa-
tion that make the building
trade and the high wages it
pays, or farming, no longer
attractive to our own youth
because they involve manual
labour. Whether there is a
Jewish life and social justice
in Israel depends on ourselves,
not on the size of the Arab
minority or working force. But
peace may well depend on con-
tinued contact that assures
the Palestinians that Israel is
not a hostile, alien body, but
a natural and hospitable part
of their world.

If Dr. Jarring came and in-
quired into these views, pub-
licly or privately, self-respect
would without any doubt re-
quire most Palestinians to say
only "Let the Israelis just go,
and we will worry about the
rest." Vastly overshadowed by
President Sadat's gamesman-
ship with the Soviets, Hebron
Mayor Sheikh Ja'abari has al-
ready suggested that any me-
diating there is to be done
could be done better by a Pa-
lestinian than a Swede from
Moscow.

INSIDE

BOBBY: Ephraim Kishon gets
involved in the great chess
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Lionel Davidson; and Hamlet
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achievements and troubles of
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FAMILY: Martha reports
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page 18; Susan Bellos inter-
views Israel's first woman di-
rector-general, page 19.

COVER: Arab and
Jewish youngsters join-
ed in fun, games and
serious matters at Je-
rusalem's youth city
this week. Benjamin
took the cover picture
and others on page 5.

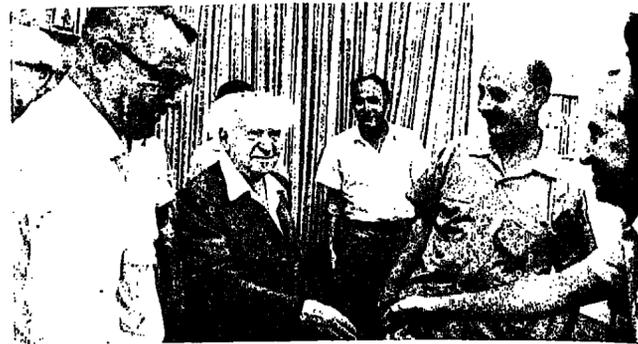
BUT somewhere behind
these leaders is what has
come to be called a silent ma-
jority which is determined not
to move from the borders.
For most of them it is a ques-
tion of peace and security. A
man's father may have fought
in 1948, his elder brother in
'56, and he himself in '67 and
after: he does not want his
son to have to do it over again
in 1980. Between the two
groups stands Defence Minis-
ter Dayan who admits the se-
curity problem but also de-
clares that the only way to
peace is through coexistence,
not peace treaties. Make sure
that life is very tolerable in
the occupied areas, and plan
for gradual change rather than
a peace treaty dropping from
the sky.
Little has been heard lately
of the Land of Israel movement

THE Israel supporters of a
return to the 1967 borders
fall into two distinct cate-
gories: those, mainly on the left
wing, in Mapam, who see it
simply as a matter of justice
and the rights of the Pales-
tinians; and those who may in
other matters be somewhat on
the right-wing side of the Par-
ty, such as Mr. Sapir, who are
concerned mainly for their
view of what constitutes a
Jewish state, a Jewish life —
the absence of others.
The difference is very sig-
nificant. In Herzl's day the
Arabs of Palestine may have
appeared as no more than ro-
mantic props in a fairy tale,
but the Palestinian Arabs were
in fact entirely real by the
time Mrs. Meir and Mr. Sapir
arrived on the scene, and con-
flicts over employment came
together with political opposi-
tion and early violence. The

The argument has not been
raised very often or very loud-
ly, because its supporters are
suddenly aware that they cannot
point the way to a secure
peace. It has been raised now
by Mr. Sapir only in reply to
the demand of Defence Minister
Dayan that we give some
thought to the working con-
ditions in Israel of Arabs from
the territories, seeing they are
with us. Residents of the
territories are supposed to re-
turn home in the evening, but
it is obviously more conve-
nient for many of them to re-
main in Tel Aviv. There is still
no suitable inexpensive lodg-
ing for them, and they sleep
where they can, even "behind
the dustbins," as Mr. Dayan
said at Belt Berl last Saturday.
The real issue may be some-
where else. The fundamental
ideas of Zionism were the res-
toration of Jewish sovereignty,
the auto-emancipation of a peo-



The Galilee town of Rosh Pina celebrated its 90th birthday this week. Some residents feel the town has been neglected, and now plans have been announced by the Government to develop it into a tourist centre. The pictures here were taken by Israel Sun.



David Ben-Gurion, flanked by three former Chiefs of Staff, at the celebrations. Left is Haim Laskov, Yigal Yadin and Haim Bar-Lev are on right of picture.



A glimpse into the past.



Free for all, Arab or Jew.



Jerusalem Mayor Teddy Kollek with the city's junior mayor for the week, Rafi Levy, left, and "deputy mayor" Mustapha Maqani. (courtesy)

THE BIG GET-TOGETHER

PHOTOS BENJAMIN

FOR the fifth straight summer Jewish and Arab youngsters in Jerusalem are meeting on common ground at the Municipality's Youth Capital.

In the 10-day period ending tomorrow night, some 7,000 youngsters — 1,000 of them from East Jerusalem — will have participated in the series of sports, cultural and entertainment events of which the occasion is composed.

Unlike previous years when it was held at the Ivy Judah Centre deep in the Jerusalem Forest, the locale is now Sacher Park and the Valley of the Cross in the centre of the city. The location allows easier access, particularly by youth from the adjoining Nahlaot, and the much larger area permits expanded activities. Evening entertainment programmes with performers such as Ark Eshetel and Shaike Oshir, have drawn audiences numbering as many as 15,000.

The "Capital" is run by a five-man youth council, two of them from East Jerusalem. The five have worked closely together in planning programmes. Among the ideas they have come up with is

the distribution of gifts to young people in hospital in East and West Jerusalem and the distribution of flowers to tourists visiting the Citadel.

Most of the Arab youngsters are members of East Jerusalem youth clubs and come as a group. Arab dance groups and singers participate in the entertainment programmes and all speeches are translated into Arabic.

A Municipality employee noted that there had been fights between Jewish and Arab youths last year because of disputes over the limited space available at the Ivy Judah Centre. This year, he said, there had been no trouble at all and Jewish and Arab youngsters were engaging amicably in sports competitions.

Today, the Youth Council is to "take over" the running of the Municipality from Mayor Teddy Kollek and members of the City Council. Deputy Youth Mayor Shalom Lehmann, 18, said that one of the recommendations he will make at City Hall is that the facilities of the Youth Capital be kept available throughout the summer.



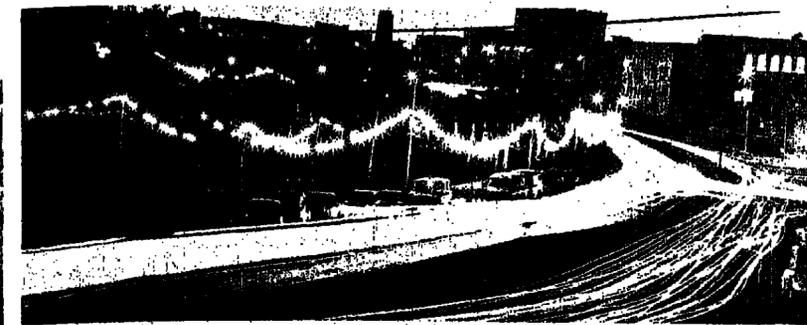
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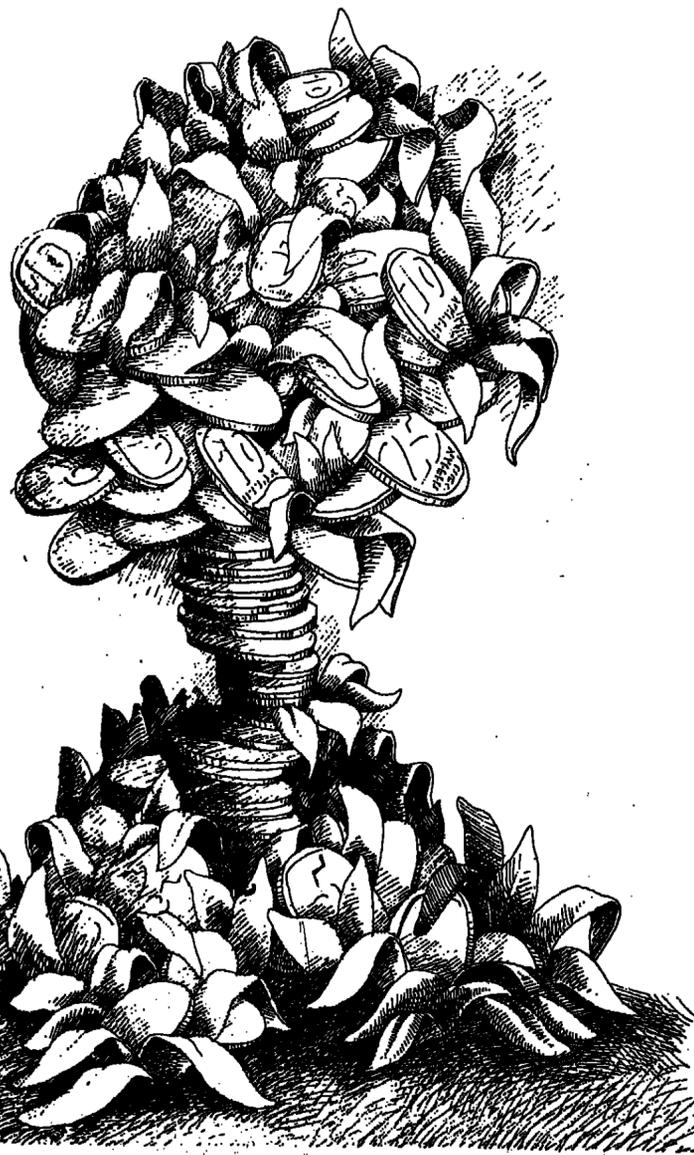


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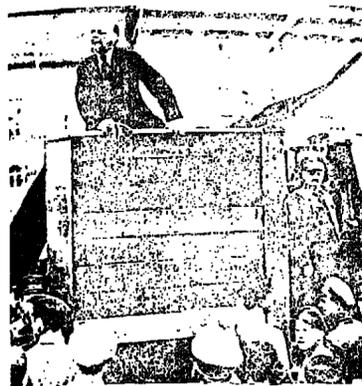
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Lenin speaks. Leaning on platform is Trotsky and behind him Kamenev, two leading Jewish aides.

Jews and Russians: a parting of the ways



Despite the teachings of Lenin... arrival at Lod Airport.

After two generations of forced silence and attempts at integration, the Jews of the Soviet Union have

awakened to the consciousness of Zion. Eliezer Livneh argues here that although such a phenomenon

could not be anticipated by general political criteria, it was logical from a Zionist viewpoint.

ON the eve of the Bolshevik Revolution, in November 1917, the Jews in the Russian Empire constituted the largest single Jewish community ever — six million at least. Russian Jewry stood out not only for its size, however, but also for its rich diversity. There was hardly an important Jewish group that was not represented within the boundaries of Russia: Ashkenazim and Sephardim, Easterners and Karaites, Hassidim and their "Opponents" (*Mingadim*), revolutionaries and Zionists. Modern Zionism in fact had its origins in Russia, as did the movement for militant Jewish "self-defense."

No less unique than Russian Jewry, however, was the historical relationship between Russians and Jews.

When the Bolsheviks stormed the Winter Palace in Petrograd, it was only nine months since the Jewish "Pale of Settlement" had been abolished. The Pale had been a late outcome of the total expulsion of Jews from Russia at the beginning of the 16th century, following the defeat of the "Judaites" — among them Polish and Crimean Jews as well as local Jewish converts — at the hands of the Russian Orthodox Church, which feared for its position if proselytizing spread too much. Jews were only allowed to reside in the non-Russian provinces that were added to the Empire after 1772 — the western Ukraine, Byelorussia, Poland and Lithuania.

Quota system

Jews were denied civil and political rights, excluded from the civil service and the officer corps, and admitted to universities only under a strict quota system.

But these drastic measures did nothing to solve Russia's "Jewish problem." On the contrary, they only helped exacerbate it. Jews could not be kept from penetrating the official walls of separation from the Russian population. Reacting to their disabilities, they in fact became a major factor in the revolutionary anti-Tsarist movements. In 1903, the Tsar's Minister of the Interior, told Theodor Herzl that Jews formed one half of all political prisoners in Russia.

For the Jews, the revolutionary parties were a natural magnet. They demanded equal rights for individuals only: with few exceptions, such as the Social-Revolutionaries, the revolutionary parties refused to recognize the Jews as a nation entitled to autonomy.

The "strangeness" of the Jews and of their distinguishing marks made the Russians feel uncon-

fortable. Vladimir Lenin, the Bolshevik leader, and Peter Struve, the liberals' philosopher, both denied the existence of a Jewish nation. "The idea of a Jewish people," Struve wrote in 1903, "is a fantastic and morbid consequence of a perverted legal situation" (i.e. the absence of equal rights). The assimilation of Jews into the great Russian nation once they obtained civil rights seemed the practicable, progressive solution.

A few people saw things differently, among them Pavel Ivanovich Pestel, leader of the Decembrists (1793-1826). He, too, desired Jewish assimilation, but did not believe that it could succeed. The solution he advocated, in his book "Russian Truth" was the establishment of a "Hebrew state" on the eastern shores of the Mediterranean. He thought that the (future) Russian democracy should aid the Jewish state and use it as an ally "to spread progressive ideas among the Asian nations and to encourage them to change their regimes."

Pestel's ideas were not adopted by the liberals and revolutionaries who followed him. The days of the liberal Russian Revolution were short. When the Bolsheviks seized power in November 1917, conditions seemed propitious for implementing their policy of Jewish assimilation.

Jews were as important in the Bolshevik Party as they were in other Russian revolutionary movements, and at the time of the November 1917 revolution they constituted no less than a third of the Party's central committee. Not only was Trotsky, the head of the military committee which overthrew the Kerensky Government, himself a Jew; the first president of the Russian Soviet Republic, Sverdlov, and the first Secretary-General of the Communist International, Zinoviev, were Jewish, and Jews were prominent in the political police, the Red Army and the diplomatic service.

It is doubtful whether the Soviet regime could have set up its own bureaucratic machinery without the tens of thousands of young Jews, non-Communist as well as Communist, who suddenly found government employment open to them. Hundreds of thousands of Jews left the Pale of Settlement for the big Russian cities; Russian replaced Yiddish as their language, and intermarriage increased. It looked as if the "Jewish" Problem was being solved in accordance with Lenin's teachings on assimilation.

The conspicuous rise of Jews to positions of dominance even-

tually led to reaction, both popular and governmental, and the purges of the 30's and the campaigns against "rootless cosmopolitans" in the late '40s and early '50s resulted in the removal of Jews from leading positions in the government and party, the army and diplomatic service, the state police and the judiciary. No such action was taken against other nationals, such as Georgians and Armenians, who also held a disproportionately large number of top positions in the central bureaucracy.

Why did the Russians not accept the Jews as they accepted other nations? And if they had been prepared to absorb them, were the Jews capable of becoming assimilated, or was there some deep-seated spiritual block that prevented it?

The reply of a recent immigrant from an assimilated family to an Israeli journalist casts some light on the latter question. The journalist wanted to know whether the boyfriend she left behind in Russia was Jewish.

"Of course!" exclaimed the girl. "How could a non-Jew understand me? We never had any national feelings implanted in us at home, but I could never feel close to a non-Jew... I simply couldn't establish ties with anyone I could not trust."

Political occupations

These simple words may contain more of the essence of the truth than any intricate sociological analysis.

When political occupations — in the widest sense — were closed to Jews, they redoubled their efforts to penetrate the fields of science and research, the academic and technological professions, administration, the arts and entertainment. They made greater use of institutions of higher learning than any other national group in the Soviet Union and refused to be deterred by difficulties in entering or by discrimination in examinations. That is why there is a far higher proportion of Jews than non-Jews with higher education, especially in the engineering and medical professions, and more than a quarter of the researchers in the natural sciences are Jews.

A remarkable change has also occurred in the occupations of Jews lacking higher education. In Tsarist times and at the beginning of the Soviet regime, Jewish laborers, craftsmen and farmers could be numbered in the hundreds of thousands. Today, there are almost no Jewish laborers and farmers, and the number of craftsmen has also decreased considerably. Jews with-

out academic degrees are concentrated in clerical occupations — salesmen and warehouse or factory managers. These jobs not only yield a higher income but also provide perquisites "on the side," which, though not strictly legal, are tolerated. This lays Jews open to a constant threat of arbitrary punishment by the authorities. It was in fact the reason behind the "economic trials" of the mid-'60s, some of which resulted in death sentences. More than half of the accused in these trials bore Jewish names.

The Jews in the Soviet Union face an increasingly difficult situation. Their economic condition has improved more than that of the average citizen, but the hostility to them is growing accordingly. In the final analysis however, it is political considerations that determine the position of the Jews in the Soviet Union.

Growing nationalism

Nationalism is gaining strength all over the Union, and one of its manifestations is the struggle by intellectuals for positions in the national republics which will enable them to advance their particular culture. Jews form a dual obstacle. First, they fill the positions in the administration, in the arts and sciences, in the professions and, especially, in the management of large enterprises which local people want for themselves. Secondly, the Jews appear to be "Russifiers" — disseminators of Russian as opposed to local culture. This is a source of great indignation and antipathy. Yet it could hardly be otherwise. Can a Jew be blamed for sending his children to a Russian rather than a Ukrainian school, a Russian rather than a Uzbek university? Or for preferring a Russian to a Latvian theatre, or a Russian to an Azerbaijani periodical?

As the development of the non-Russian nations in the U.S.S.R. progresses, so does the magnitude of this problem. The Kremlin authorities obviously attempt to satisfy the demands of these nations, not at the expense of the Russians, but at the expense of Jews whose loyalty they doubt. The Jews thus find themselves crushed between the upper and nether millstones of Moscow and the non-Russian nations.

The situation is aggravated by the fact that the Jews are the only nation in the Soviet Union whose political centre lies outside its boundaries. The failure of the attempt to establish an autonomous Jewish republic in Birobidjan was of great significance, from a Soviet point of view; for the Jews themselves, it was never more than a Krem-

lin pipedream. For the Jews, there was only one part of the world which they regarded as their national territory — and in 1948 it became an independent State.

The Soviet Union sensed the potential antagonism between itself and Israel from the very first. Having supported the establishment of the State for reasons of foreign policy in 1948, it began to defame it in 1949 for reasons of internal policy, and any expression of sympathy by Soviet Jews towards Israel was branded treason.

This was several years before Moscow, for expansionist reasons, adopted its pro-Arab policy. The open rift between Moscow and Jerusalem has created, for Soviet Jews, a conflict of loyalties which, difficult enough to bear in a liberal society, is insupportable in a totalitarian one. Israel's ability to succeed in the face of Russia's Middle East policy has enormously increased the tension between the Moscow authorities and the Jews.

It was in this situation that the second phase of the containment of the Jews started towards the end of the '60s. Now it is no longer a matter of removing Jews from political positions, but of complete blocking of their social and economic progress. Jews are not wanted in the economic

(Continued on next page)



Professor Leib Davidovich Landau, the world renowned Soviet-Jewish physicist, who died in 1968. Jews became increasingly prominent in the sciences as the political field became closed to them.

Harsher than the tsars

(Continued from previous page)

administration, in senior medical and engineering posts, nor in certain branches of science and research.

Wherever a non-Jew can be appointed, he gets the job. If the obviously most suitable candidate is a Jew, he will be appointed assistant to a non-Jewish titular director of an institute or head of a project. This discrimination is accompanied, logically enough, by a narrowing of educational opportunities for Jews: if they aren't going to get the big jobs, why waste government money on training them?

This vicious circle is created: official discrimination leads to disloyalty and antipathy which leads to further discrimination. Treated as an alien or at best a second-class citizen, the Jew sees only one way out: to emigrate to the one place in the world where he can feel at home. Everything the Soviet does against the Jew strengthens his Zionism.

Soviet oppression of the Jews is immeasurably harsher than that of the last Tsars. At the end of the Tsarist regime, in spite of legal discrimination, many avenues now closed to Jews were open to them. Cultural, religious, educational and communal activities were permitted. The beginning of the 20th century was a period of national and cultural renaissance for Russian Jewry. Even their political parties suffered only minor hardship; their journals flourished and their discussions were carried on in public. The comparative liberality of the public atmosphere accorded with the inclinations of the Jews, including those with a tendency towards assimilation. Yet despite favourable local conditions, Zionist aspirations were strong, even though the Jewish State was only a dream. Is it any wonder that those aspirations are so much stronger now, with conditions as they are in the U.S.S.R. and the Jewish State a beckoning reality?

THE Six Day War produced considerable ferment among Soviet Jewry, just as it did in the Western Diaspora, but of a greater intensity and variety. The war and its consequences increased the estrangement of the U.S.S.R. authorities from the Jews. To the Jews, however, the Israeli resistance was immensely significant. The Israeli rout of states aided by Russia symbolized for them capabilities of the Jewish people, which they felt latent within themselves and artificially stifled. It now became clear to them where they could find self-realization.

Symbol and warning

The Jewish-Russian dilemma is a real and pressing problem for Moscow's rulers, too dangerous to leave unsolved for long. By preventing Jews from making use of their talents—and it would be difficult to reverse this policy—they drive them into the opposition movements which are spreading among Soviet intellectuals. Names that have been published show that the number of Jews in these movements is large. Conspicuous among them are descendants of anti-Tsarist revolutionaries and old Bolsheviks, such as Litvinov's grandson and Yakir's son. This is both a symbol and a warning.

The phenomenon that worried the Tsarist regime at its end has reappeared to menace the Soviet rulers in the 'seventies with increased force: the contribution of Jews to the furtherance and efficiency of revolutionary movements. The Soviet leaders are keenly conscious of the Jewish factor in Russian revolutions: they learned their lesson from the suc-

cess of their own revolution. And the Jews are bound to be a permanent revolutionary factor. Whenever Jews involved themselves in Russian history, they always constituted an important element. The Kremlin is faced with a traditional Russian problem: should it push the Jews towards revolutionary groups, or should it promote the separation between the two nations, as it can do now in a constructive way, by permitting aliyah?

As long as the Jews did not publicly declare their protest, or openly claim a right to aliyah, it was perhaps possible to delay the final decision by temporarily acquiescing in the merging of the Jewish factor in the liberal-revolutionary current. This is characteristic of a conservative regime which prefers to evade problems rather than solve them. However, the open Zionist agitation among Soviet Jews has changed much, perhaps everything.

Leningrad trials

The international reverberations of the conflict between Jews and the U.S.S.R. authorities are far greater than the reverberations of the struggle of Russian liberals. The Leningrad trials had a greater impact on the world than the Daniel and Silinavsky trials, or even the Solzhenitsyn affair, which flared up and then petered out. Even worse in the eyes of the Kremlin are the internal effects. The Zionist practice of protesting publicly and persisting in that protest despite persecutions is contagious. Is it thinkable that Russians, Ukrainians or Lithuanians will not dare, in their own country, to do what Jews permit themselves to do? The Zionists are the first Jewish group in the Soviet Union to win public Russian sympathy for themselves. Ironically—yet significantly—the Jews have gained this sympathy precisely because they are demanding to be allowed to leave Russia. Public reaction would have been very different had they been demonstrating for a larger quota of Jewish admissions into universities...

The Zionist awakening of Soviet Jews is turning into a general political phenomenon. The authorities can safely respond to the Jewish demand as they cannot possibly respond to a similar demand by other discontented groups. Allowing the emigration of Jews would eliminate Jewish trouble in the U.S.S.R. But the U.S.S.R. authorities cannot honestly allow Russian or Ukrainian malcontents to leave Russia. They would continue their revolutionary activities abroad. Permitting them to leave would only encourage and strengthen their opposition.

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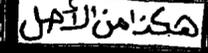
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BOBBY

Ephraim Kishon reflects on the chess duel

NOT since the Uri Geller affair has there been such a split in our household. Our differences are unbridgeable: the wife, the kids and the dog are rabid Bobby Fischer supporters, whereas I am for the sold Spassky. My inborn sense of fairness demands it, Bobby being such a loony super-star. You'll remember how he set out by asking for a quarter of a million dollars, to be divided percentage-wise: 60 for him and 40 for the loser. He blitzed the photographers, bulldozed the judge and wiped the floor with the audience. He wouldn't declare the place fit and kosher till they painted the walls pale beige on the salmon ground. He asked for the board to be heated, if memory serves me. They say that the guests are turned out of the hotel dining-room every morning when he comes in to do his physical jerks.

The man's not normal. He's cocky, too: "I'll make mince-meat of the poor guy," he said before the first game — which he lost though, the gefilte Fischer.

"Oh, am I glad," I stormed through the house, "Oh, am I glad! Compared with that show-off, Spassky is a serious artist, noble and dignified."

"That's as may be," said the little woman, "but he's a Communist."

"What's that got to do with it?"

They're evacuating the Mig pilots, so we can make some small gesture in return, can't we? I'm for Spassky. Bobby didn't show up for the second game at all, as you know, because he felt that the ground wasn't quite salmon under the beige after all. On top of that, he claimed, the knights on the chessboard didn't have tails. After that, his personal body-priest demanded that all the trees lining the road to the meeting-place be uprooted, except for two cypresses which Bobby's lawyer had marked with an X. When they refused, he started packing.

Fate of genius

"That's what it is," grieved the wife, "they're getting him down with tiny pinpricks like that. It's the fate of genius."

The kids are absolutely fascinated by him.

"Daddy," my dotting Amir informed me, "I've heard he can even checkmate a knight!"

"There's no such thing!"

"More's the pity." This from the wife in a high-pitched voice. She's head over heels in love with Bobby. One evening lately I caught her sneaking into the room with "Games and Gambits" peeping out of her handbag. She sits by the board gazing blankly at the mystic signs.

"I, P-Q4 - P-K6. 2. P-Q3! (by attack by Fischer) KR-? 3.KK1-5 (threatening from QR-7? - SO33. 4. Oopal and White retreats to 0-0) 5. SO-KR9. and 6. Wow!! 7 and Black resigns."

Black, it goes without saying, is Spassky. The wife glows with innocent happiness, because she hasn't the faintest idea of the rules of the game.

"It's awful," she sobs over the shreds of the chessbook, "why can't they have boards with fewer squares for beginners?"

The kids are at it all day, check-check-check. Last night Rafi and Amir held a marathon championship till midnight, the last couple of hours without a king on the board.



(Camera Press)

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דאנא

Trying to shock the audience

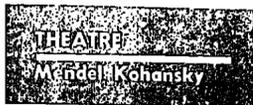
COMRADES TELL STORIES ABOUT JESUS, by Amos Kenan, directed by David Bergman, at Tzavta, Tel Aviv.

IN response to a "personal invitation to friends" signed by Amos Kenan, I attended a closed performance this week of his play Comrades Tell Stories About Jesus. Mr. Kenan obviously doesn't lack friends, for the 380-seat Tzavta hall was so overcrowded that extra chairs had to be brought in, and the performance was frequently interrupted by vigorous applause. I was not among those who applauded, but before I say why, I should like to record some basic facts.

Comrades Tell Stories about Jesus (the Hebrew title "Haverim mesaprim al Yeshu" is aimed against the stream of memoirs on fallen soldiers which appeared after the War of Independence) was banned by the Censorship Board on the grounds that it conflicted with "established social values," whatever that may mean, and could not therefore be shown in public. For all I know I may be breaking a law of the land by writing about it here, though I can argue in my defence that the show was subsidized by the Public Arts Council which is a branch of the Ministry of Education and Culture, headed by Yigal Allon of the Labour Party and thus has official approval. And if it was banned by the Censorship Board, which is a branch of the Ministry of the Interior, headed by Joseph Burg of the National Religious Party, I can only express the



From the Amos Kenan show... a closed performance. (Yael Eizen)



hope that the matter will not lead to a Cabinet crisis. To return to the show, Amos Kenan wrote a series of disconnected sketches having the same hero — a symbolic Jesus Christ — and the same theme, which is a satire on Israel society. Throughout the performance I couldn't help comparing the present show with Hanooh Levin's "Queen of the Bathub" which not very long ago caused such an uproar. I was then among the few who publicly praised the show — with many reservations — because I saw in it an expression of a young man's sincere, deeply felt disapproval of the hypocrisy and cant which is permeating Israel society.

I cannot say the same of Comrades Tell Stories. Where young Hanooh Levin cried out in despair, aging Amos Kenan applies all the skill of an old pro to the task of shocking the audience, and he does so not as one from within, but as the detached, sublime Schopenhauer, the moral and aesthetic judge so far above common life that he can regard the latter only with utter contempt. Here are we, the common people, and there is he, Amos Kenan, the French-educated aesthete, professional gourmet and fighter extraordinary for global causes. We see in the Israeli soldier a good boy forced by circumstances to learn to shoot; Amos Kenan sees him as Yacov Robot, a kind of Frankenstein monster incapable of anything but firing his Uzi. We remember with sadness the tragedy which befell the Jewish nation 80 years ago; Amos Kenan has a joke about it. We still keep alive the memory of pogroms in Tzarist Russia with their attendant murder and rape; Amos Kenan convulses the audience with that story about the woman who felt cheated because she was not raped.

I meant to write an attack on censorship, and I still think that censorship of plays is absurd, and that no one, especially the Censorship Board as composed at present, has the right to decide what are "established social values." But it's a bit difficult to get indignant over the banning of Comrades Tell Stories. I shall wait until they ban something worth while.

THE AMERICAN FOLK BALLET IN REMEMBER THE WEST, directed and choreographed by Burch Mann; Larry Smith, musical director; Reuven Singer, narrator.

THE American Folk Ballet present a lively, energetic, virile, colourful show celebrating the heroic period in American history — the opening of the West. The manner of presentation, the style of the musical; in fact, watching the handsome, muscular young men



The American Folk Ballet... opening the West.

and the good-looking, beautifully trained girls go through their routines, I could not help recalling Oklahoma! more than two decades back. Remember the West is an overtly romantic show. The formative event in American history — the extension of the country from the Atlantic coast across the immense continent to the Pacific — is here shown as a pretty picture by Burch Mann, herself a Texan and presumably a descendant of pioneers. The latter are presented as intrepid, undaunted, God-fearing men and women whose sole aim was to achieve a life of freedom. The fact that

in their trek across the continent they brutally destroyed the nation which had owned the land from time immemorial is here referred to in a rather oblique manner, in a number showing Black Elk, the holy man of the Oglala Sioux, offering a sacrifice to the Great Spirit. Not surprisingly, while the rest of the show has the unmistakable ring of authenticity, based as it is on real, surviving folklore, the Indian bit stands out with an artificiality bordering on the ludicrous. I should like to see a show on the opening of the West created by Indians.

Remember the West has some beautiful moments, such as the opening dance with the girls and boys floating through the air, the comic Sunday Morning in Deep Creek, Texas, celebrating the Westerners' rather primitive religion, the dance of the women in The Streets of Larado, mourning a white man who hit the dust there. The numbers are introduced and occasionally accompanied by narration, a well written, well translated text delivered in a deep, somewhat monotonous voice by Reuven Singer. The programme brochure is full of misleading errors.

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LIONEL DAVIDSON SETTLES IN ISRAEL



Lionel Davidson, the writer of several best-selling thrillers, notably "A Long Way to Shiloh" (also known as "The Menora Men") and "Night of Wenceslas," has settled in Israel. He is interviewed in his Herzliya home by AVIVAH EVEN-PAZ.

WHAT makes an outstandingly successful English thriller writer or emigrate to Israel at the height of his fame? Creative writing has never proved to be such an easily transferable plant to Israel, and personally, I was both cheered and a bit apprehensive when I heard that Lionel Davidson had decided to move to Israel with his family four years ago.

I found Mr. Davidson in the study of his Herzliya villa (Meyer Levin, another immigrant English-language author lives just down the road) with a window commanding a wonderful view of the Mediterranean. "I see the Cherbourg boats go by quite often," he said. "Terrific, small, but tremendously powerful." He should know. During World War II he was a radio operator in British submarines on the Far East. Not quite the job for a nice Jewish boy, one might have thought.

Lionel Davidson was born in Hull in 1922, the youngest of nine children. "I was an uncle when I was born." His father died when he was two, and the family moved to London. After the war he became a journalist and worked for Odhams Press "Picture Post," "The Leader" and for the re-vamped "John Bull" as fiction editor. He already had started writing short stories when working as a journalist and has never found any conflict between creative writing and journalism. He also started writing "The Rose of Tibet," that exotic tale of hidden treasure and queer goings-on in a Tibetan monastery.

The background for this he acquired in India during his naval service. He confessed that he developed a profound dislike of it in the middle of writing, and dropped it, then started on "Night of Wenceslas," which was serialized by "John Bull." The idea for this came to him when travelling in Europe after the war. In the middle of the serialization, there was a printers' strike, and weeks later, when "John Bull" finally resumed publication, there seemed no point in continuing with "Wenceslas" as the readers would undoubtedly have forgotten what happened before. Gollancz, however, published it in book form.

Davidson had no great expectations for it but it became an immediate best-seller. So he went back to read "The Rose of Tibet" and, as everybody knows, that went like a bomb. People really believed Davidson read a letter from the brother of the dispossessed Dalai Lama demanding to know the whereabouts of the documents relating to the monastery's treasure. The brother was the head of the Tibetan Aid Fund after the Chinese takeover, and thought that such treasure should obviously go to help the oppressed Tibetans. And there were other similar letters. People just couldn't believe that it was only a work of fiction.

Mr. Davidson first visited Israel in 1961 for about three weeks. "I was bowled over," he admits. His Jewish and certainly not Zionist. In fact, as he tells it, if anything, he was rather sceptical about "the whole Zionist bit." What he saw particularly arouse his enthusiasm was the social fund-raising run-around didn't appeal to him at all.

"But I just fell in love with Israel, the sheer beauty of the place made a tremendous impression." He was also helped by introductions he had received from Hanooh Bar-tov, the then Israeli Cultural Attaché in London, and so managed to get to know quite a lot of people.

Thus he acquired the background for "A Long Way to Shiloh" (Also known as "The Menora Men"), his "archaeological" thriller. During that three-week visit he went to Ella Gedi, and it was there that the idea for the book germinated.

Mr. Davidson emphasized that he has always found his journalistic background the greatest help in quickly soaking up the salient points that go to make up the authentic "feel" of his books. Nearly every one of them gives me at any rate the sensation "Ah, something like this is really going on somewhere."

"Wenceslas" was made into what he says was a "not very good film" with Dirk Bogarde and Robert Morley. Most people enjoyed it immensely. Then offers for film scripts began to pour in and he began to work for Hal Wallis, the American film producer.

About this period Mr. Davidson is not very communicative. He doesn't like writing an assignment, and found working for Wallis very trying—the whole Hollywood atmosphere got him down. He also wrote a film script for Niall Ray which was to be made into a film called "The Doctor and the Devil" based on a book by Dylan Thomas on a Burke and Hare theme (body-snatching for medical vivisection) but which really tried to show the inevitable clash between the new and the old in scientific outlook in Europe and the myself for two months and sweated old obscurantism. The film was never finished owing to the prolonged illness of the director, De-Val. "You know people in the production industry are a bit bored and I asked. At the moment he is working on a thriller whose subject is the effect of the decline of the British Empire on British life. He would also like to write a children's book, and another film set in Israel. 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LEV SHESTOV POSTULATED MAN'S ABSOLUTE FREEDOM

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Reviewed by
Curtis Arns

THE times have made us doubt and scorn. The "truths" of philosophy are used to prove anything and everything, and theology is called upon to justify even the most horrendous acts, by showing either that God approves, or that He is nonexistent and therefore — in Dostoevsky's words, "everything is permitted." Material progress has poisoned the world and so-called "liberalism" has caused more deaths than blatant tyranny. At such times we are driven to writers such as Soren Kierkegaard and Friedrich Nietzsche for guidance. These are men who suffered in removing God while exalting faith, a faith based on a particular personal form of reason and of pure human charity. At the same time, men who have thought similarly have been "discovered" and often elevated to a status beyond that which they deserve. Hermann Hesse remains superficial no matter how popular he becomes, and Albert Camus never managed to leap into genius as Jean-Paul Sartre has done on occasion. But surprisingly, a name rarely mentioned is that of the philosopher Lev Shestov, one of the greatest thinkers of the past century.

Wealthy parents

Shestov was born Lev Isaakovich Schwarzmann in 1868 in Kiev, son of a wealthy Jewish merchant who made sure his seven children received tutoring in literature and in Hebrew. Shestov studied first mathematics and then law at the University of Moscow, but was removed after political protests, and finished his studies at Kiev. His doctoral dissertation, "Factory Legislation in Russia," was suppressed as revolutionary by the Committee of Censors in Moscow, and Shestov never received the doctorate nor ever practiced law, although he was on the official list of advocates. He entered the family business but soon became bored after saving the firm from bankruptcy.

He began to write on literature and published an article in "George Brandes and Hamlet," which later became the basis for his first book, "Shakespeare and His Critics Brandes," published in 1898. In 1898 he left the business, went to Rome, and a year later married Anna Eleazarovna Beresowsky, who finished her medical studies with him in Bern. Between 1900 and 1911 Shestov published five books, including the studies which make up "Dostoevsky, Tolstoy and Nietzsche." During the World War I years he taught philosophy at the People's University of Kiev. However, disenchantment with the Bolsheviks caused him to leave Russia and join the émigré community in Paris, where he established himself as a brilliant thinker and later taught at the In-

stitute of Slavic Studies and lectured at the Sorbonne extension division. In 1923 "Potestas Clavium" was published, followed in 1928 by "In Job's Balances," which included essays on Tolstoy, Plotinus and Spinoza. In 1936 appeared "Kierkegaard and the Existential Philosophy," which has been translated into English, French, German, Spanish and Danish.

That same year Shestov came to Eretz Yisrael at the invitation of the Histadrut Cultural Department. He visited his grandfather's grave on the Mount of Olives and gave a lecture series on Greek philosophy in Jerusalem, Tel Aviv and Haifa, which was given with enthusiastic reception, according to contemporary newspaper reports.

In 1937, he finished his most important work, "Athens and Jerusalem," and personally supervised the French and German translations, the latter published in Austria shortly before Hitler's annexation of that country. Tired and ill, Shestov returned to Paris in Autumn, 1938, from his summer home, and proceeded to work on an essay on the recently deceased philosopher Edmund Husserl. On November 14, 1938 he was taken to the Bouleau clinic, where six days later he died peacefully, with open copies of the Bible and the Vedas by his bedside.

THE basic theme in Shestov's works is that Man is absolutely free: there are no laws from above which bind him in any form. He develops this in a way stated in "Potestas Clavium": "It is time to understand that only that philosophy which dares to be arbitrary will succeed in breaking its way through." By "arbitrary," Shestov means to reject Spinoza and even Kant, who he felt stated that philosophy is the handmaiden of science. Indeed, according to Shestov, the two are incompatible, and it is science that must be rejected. In this case, "arbitrary" means that a synthesis of philosophy, theology and literature is used to uphold freedom while attacking reason. In a way, Shestov described himself when he wrote:

"No manual of philosophy has made a study of 'The Voice from Underground' or even quoted its title. There are no foreign expressions in it, no scholarly terminology; the academic seal is lacking; therefore it cannot be philosophy. Yet if ever a 'Critique of Pure Reason' was written it is to Dostoevsky that we must go to seek it, to 'The Voice from Underground' and to the great novels which were wholly derived from it."

Unjustly ignored

Shestov appreciated Luther and Nietzsche for, unlike Socrates and especially Spinoza, they knew that Reason is "That *bellus necessitas* *est* *quia* *non* *oculis* *homo* *non* *potest* *videre* (most noxious monster without whose killing man cannot live)." Reason belongs to the realm of empirical phenomena, where it helps us to take in the material world around us. But many philosophers use reason to determine elements of man's metaphysical state. Often the idea or element of reason is elevated to ludicrous heights, as philosophers feel that Reason's power is unlimited.

The somewhat arbitrary nature of Shestov's philosophy is thrust at us when he tells us why he rejects Reason. If we accept the laws of Reason as an arbiter, having all our findings upon them, then we are bound to Reason's laws, even if they displease us. However, Shestov contends that if they do not please us we need not accept them. The logical extension, then, is to remove Reason completely from any metaphysical considerations. While dis-



paraging Reason might be viewed as unfortunate, a greater misfortune is losing that which Reason robs us of: "This loss is the God of Abraham, Isaac and Jacob, for whom all things are possible." Reason denies the existence of the transcendental God of the Jewish Bible, so we must reject the former if we accept the latter.

Because he rejects reason, Shestov must also reject speculative philosophy, as its organ is Reason. Instead we must embrace the Existentialist philosophy of Kierkegaard, which, because it begins with despair, contains life. Its organ is faith, which requires the renunciation of reason. Its concern is to tell us not what to believe, but what it is to believe. In this point, Shestov differs from his good friend the philosopher Nikolai Berdyaev, who was also a Christian preacher and who felt that philosophy must demonstrate the existence of a deity.

Much of Shestov's philosophy is developed in his essays on the phenomenologist Edmund Husserl. His critique, and eventual rejection of Husserl is ironic in that the two are spiritual co-fathers of the present Existentialist movement, and that the French philosopher Maurice Merleau-Ponty adopted quite a bit from both of them. To some extent this is due to shifts in Husserl's position along lines which Shestov had predicted, as he felt that Husserl would change once he had a greater involvement in the world. World War I and the death of Husserl's son moved him more to a position of subjective idealism and away from mathematical bases.

THE title of Shestov's greatest work includes a deliberate irony. Instead of Athens and Jerusalem, the point of the book is that one can have either the Athens or the Jerusalem of the faithful. This dichotomy is taken from the early Christian philosopher, Tertullian, who greatly influenced Shestov's work. A comparison between the two is instructive. Both were trained philosophers with deep religious feelings which owed loyalty only to the basic sources: God and the Bible. Both felt that philosophy is the enemy of faith, and that it tries to destroy faith in favour of the false god of Reason. Yet, as Jaroslav Pelikan has pointed out, in his work against the philosopher Tertullian invoked not only the Stoics and Aristotle, but also philosophical sources from the pre-Socratics through the Augustan philosopher Arius Didymus. "He could not avoid quoting the very philosophers against whose pretensions he had spoken so violently."

Similarly, Shestov called upon philosophers and used valid philosophical methods to attack those who could not see beyond philosophy. Shestov declared that his God, like Pascal's, is

"the God of Abraham, the God of Isaac, the God of Jacob, and not the God of the philosophers. The God of the philosophers, whether He be conceived as a material or ideal principle, carries with Him the triumph of constraint, of brutal force."

Instead, God is unprovable by philosophical means; He is outside history and can be reached only through a personal experience of nothingness, which includes the contention that God is dead. In the emergence from these feelings come their opposites. From the feelings of death we reach life. And in life we find faith.

Faith is an audacious belief. It is the rejection of bounds, the final acceptance of the freedom which we posited at the beginning. In faith, all things are possible. It is "that dimension of thought in which truth abandons itself without fear, joyously, to the entire disposition of the Creator."

The man who has revived Shestov for English audiences and translated the bulk of his important works, Professor (former rabbi) Bernard Martin of Case Western Reserve University, has often been criticized for calling Shestov a "Jewish" philosopher. It is argued that his use of Christian sources and his seeming ignorance of Rabbinic sources discredit his avowed "Jewishness." This form of attack is, of course, nonsensical. While delving into Christian philosophies, Shestov remained firmly rooted in a Biblical Jewish concept. We do not doubt the "Jewishness" of men like Mr. David Ben-Gurion, merely because he retains a Biblical faith and does not accept many of the later embellishments. Yet men who glibly claim Spinoza and Buber reject Shestov, if only because he has not yet been accorded the popular status which makes coterie vie to embrace him.

While it is easy to disagree with

with him for demanding too much of us instead of doing all the work himself, it is impossible to refute him. Etienne Gilson wrote of Tertullian that if the Middle Ages had produced only such men, it would deserve to be called the Dark Ages. This sort of witty cut merely reflects, but in no way offers refutation. Similarly, Shestov must be accepted or rejected; there is no middle ground.

"Beyond reason and knowledge, where constraint ends, the exalted Parmenides, having participated in the mystery of the being who is eternal and who always commands (for *omnes* *boni* *esse*), will regain his primordial freedom and speak not as a man constrained by the truth but as one possessed of power. And this primordial *tes* *omnes* *boni* *esse* (boundless free will), which no 'knowledge' can contain, is the only source of metaphysical truth. Let the promise be realized: 'Nothing will be impossible for you.' In any case, Lev Shestov should be studied.

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THE CREDO OF GENERAL GOWON

FAITH IN UNITY by Yakubu Gowon. Lagos, Federal Ministry of Information. 185 pp.

Reviewed by
Susan Gitelson



HOW is a leader formed under crisis conditions? One of the most interesting examples of this situation is Major-General Yakubu Gowon, who in his mid-thirties heads a state with a population of over 60 million people as the result of a military coup and emerging victorious in the Nigerian Civil War. The collected speeches in this volume indicate how he tried to reconcile the conflicting groups in Nigeria before its disintegration in the spring of 1967, how he expected to fight a rapid "police action" against the "rebels" of Eastern Nigeria (Biafra), and how his bitterness grew against Lieutenant-Colonel Chukwuemeka Ojukwu, the Biafran leader, whom he accused of excessive personal ambition. Yet throughout the course of the 2 1/2-year war and thereafter, he emphasized again and again the need for national reconciliation among the various ethnic and religious groups.

Almost immediately after Gen. Gowon assumed power as Head of the Federal Military Government in 1966, he outlined the five measures which the Government would have to take to keep the country united. These were the organization and long-term reintegration of the Nigerian Army; the implementation of a nationally coordinated resettlement and rehabilitation programme for displaced persons; prevention of the Second Development Plan; the continuation of the fight against corruption in public life; and the preparation of a new constitution for the country. The main emphasis for the administrative restructuring would be to attain greater political and economic balance by creating 13 states instead of the four original states.

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After the massacres of Ibadan in the North and the two military coups, these tasks could be pursued only through the use of force. During the entire civil war, Gen. Gowon continually referred to the basic goal of national unity. When he spoke to the armed forces in December, 1967, he stressed territorial integrity for the country — that is, preventing the secession of ethnic "groups," establishing and strengthening the new administrative structure; internal stability and freedom of movement; and winning the respect of the outside world. He also reiterated many times the desire for a cease-fire, but said this was possible only after the end of the "rebellion."

Gen. Gowon's speeches, however, cannot give a balanced view, since they represent only one side. This can be obtained only by reading the collected speeches of Col. Ojukwu, and the more detached views of such observers, as Raph Uwwechue. Such speeches also cannot convey adequately the tremendous suffering of a prolonged civil war.

But it is significant that the theme of reconciliation runs through the official addresses from the very beginning. Speaking to a convocation of Ahmadu Bello University in November, 1968, for instance, Gen. Gowon stressed that Nigerians were concerned with the reintegration of the Iboes into the society after the war. He believed that reconciliation could be achieved in a comparatively short time, especially as "it is part of the African character to forgive and try to forget." He stressed the promoting of national consciousness and the evolution of Nigerian nationhood. He was also concerned with humanitarian relief measures and rehabilitation efforts. The post-war period was to be characterized by economic and social reconstruction. But beyond physical rebuilding, Gen. Gowon looked to the universities to help re-educate the people.

Words and deeds

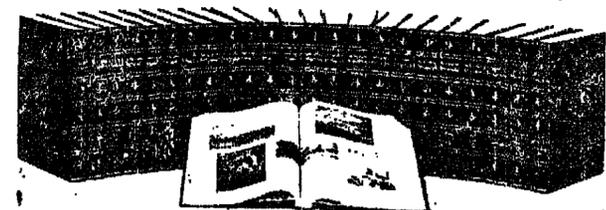
Words can never replace events or ensure that policies are implemented. None the less, a chronological collection of speeches can indicate a great deal about the evolution of a leader's priorities and style in responding to momentous occurrences. Certainly, when they were combined with courageous actions, words have testified to the heroic character of past leaders. Abraham Lincoln, for instance, rose to greatness in trying to reconcile the protagonists of the American Civil War; Winston Churchill, in rallying his people to unity against the Nazis; and David Ben-Gurion, in calling on the Jewish People to unite in the task of state-building and the ingathering of the exiles.

In Africa, too, speeches by such leaders as Kwame Nkrumah of Ghana and Sekou Toure of Guinea have often been an important instrument for rallying people and enunciating a national position. The collected utterances of a thoughtful leader, such as President Julius Nyerere of Tanzania, indicated a clear evolution of views on such basic issues as African socialism and Pan-Africanism. The nearest parallel to a leader trying to rally his country to national unity in the face of disintegration would probably be Congo's Patrice Lumumba, but unlike Gen. Gowon, Lumumba was in office for only a short time. Gen. Gowon can continue to be an effective leader as long as he remains aware of the very great problems facing national unity and he continues to try to implement his recommended structural changes and his reconciliation policies.

Dr. Gitelson is Lecturer in International Relations at the Hebrew University.

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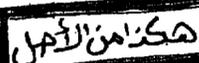
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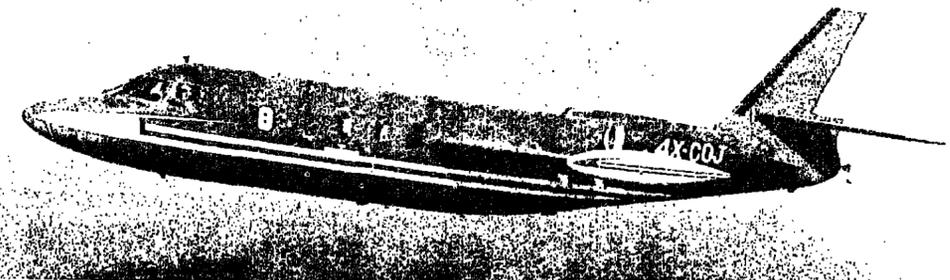
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The Arava takes off... 126 must be sold to reach break-even point.



The Commodore Jet in flight... the target is 80 to recover the investment.

THE I.A.I.—FACING THE FACTS

ISRAEL Aircraft Industries, one of the stars in Israel's industrial firmament, is currently facing a barrage of criticism. It embarked, at its own initiative, on something that was not ordered by the defence establishment and has nothing to do with defence. It undertook the manufacture of civilian planes which, the critics say, it won't be able to sell.

Whether these critics are right or not, one thing is clear. The survival of I.A.I. is not in peril, for the enterprise is too large for that. It is bigger than the Piper, Beech and Cessna aeroplane manufacturing concerns put together. Orders from Israel's armed forces account for the larger part of its turnover, which now totals, according to the Managing Director, Mr. Al Schwimmer, IL820m. a year. Most of its work concerns maintaining, repairing, improving, re-designing, overhauling and re-conditioning flying bodies, as well as manufacturing big and small components, including entire electronic, electro-mechanical and hydraulic systems.

Exacting buyer

In one respect, I.A.I. has an enviable assignment. It is a privileged supplier, dealing with a single customer. That customer possesses astronomical purchasing power, and pays cash, so that the company needs for this line of business no working capital. On the other hand, few establishments serving Israel's internal market face such an exacting buyer, or have to comply with such complex specifications. International standards must prevail. A

notice on the wall of the Engineering Department reads: "Are You Ready to Fly in a Plane Using the Component You Have Just Produced?"

The enterprise is equipped with highly sophisticated machinery (big lathes, for example, each with its own computer). And nobody questions its achievements. The Gabriel sea-to-sea missile is a world-beater, with export sales unprecedented since the classic Uzi sub-machine-gun (made by Talas). Where I.A.I. went into deep waters is over something else, connected only indirectly with Israel's security requirements.

It should be recorded that for all its size, I.A.I. performs a normally Israeli enterprise in many respects. First, it cannot emulate its counterpart organizations in the big industrial countries overseas, which make a limited range of products in large numbers. I.A.I. has to be enormously versatile. The Bedek Aviation Division maintains and repairs the planes of nearly all the international airlines operating through Israel (with the notable exception of El Al, which has its own services). Customers include Arkia, the Air Force and other agencies, so the division handles 24 different types of aircraft.

Secondly, I.A.I. is especially talented at "making do." Aircraft are prohibitively expensive and so are their components, which are often made from rare metals. The company has developed skillful techniques for renovating used parts, with the aid of equipment like electronic beam welding machines and plasma flame spray

devices. I.A.I. is expert at re-building, which is the next best thing to building. Though it does not produce the Fuga any more, it reconditions those in operation, component by component, which amounts in the end to a practically complete reconstruction.

Capital needs

Nevertheless designing and building an entirely new plane from scratch is a very different thing. Versatility is an excellent training ground; but production requires concentration, and large capital resources. Had I.A.I. confined itself to its vast servicing, engineering and modification activities, it would have led a quiet life, shown impressive profits and received praise all round. But it would have left the country without an aircraft manufacturing capacity.

All I.A.I.'s financial problems are centred in three operations, which are only a limited part of the company's turnover, yet cause its biggest headaches: the construction of the Arava, the construction of the Commodore Jet, and the purchase for reconditioning of 13 Boeings. Mr. Schwimmer's company has IL190m. of debts, practically all deriving from these three projects.

The Commodore Jet did not need much development, because I.A.I. simply bought a ready-made model and improved it. The Rockwell Manufacturing Company had sold 101 units of the original version, the Jet Commander. Before merging with North American Aviation, it handed over another 48 (some part-built) to I.A.I.,

which completed and proceeded to sell 47 of them (the 48th is on loan — still — to Idi Amin of Uganda). "The deal earned us a net profit of \$2.5m.," says Schwimmer.

At present there are around 130 Jet Commanders in the air, representing 18 per cent of the U.S. market for executive jets, according to an official American survey. "The new design we offer is an improved version — longer, accommodating up to 10 passengers, possessing a stronger engine and greater fuel-carrying capacity," Schwimmer explains. The price is \$975,000.

Improved version

Where are the buyers? The company considers this question premature. "We have only started producing this year," it points out. Thirty-six Blevens 23s (as they are called in the trade) are scheduled for production, and 15 will be completed in 1972-73. Two are sold already, one to a firm in the U.S., the other in Latin America. It is claimed that there are another four on the order books, but details are impossible to obtain, either because the company is habitually secretive, or because sales are not all that firm. The management expects to sell between nine and 12 of the aircraft by March 31 next year.

Negotiations are on with a large American selling agency that may take over the job of marketing Commodore Jets. Previous contacts with two other agencies broke down. If an agreement is signed this time, it could be an important break through. Mr. Schwimmer says: "There

has been a recent world market during the two years, but now the climate is favourable. We are manufacturing one Commodore a month; next year it will be a month, and in 1974 the month." He will need to sell 80 more reaching the break-even point, so even if his programme is fulfilled to the letter, it will not be until mid-1975 before all investment is recovered.

The Arava is a wholly Israeli design. It is smaller than the Twin-Otter (made by Hawland Canada), and the Van (made by Short Brothers Belfast). The Arava uses the larger carrying capacity of the Sky-Van, but has better performance; and it matches the performance of the Twin-Otter, but on a larger payload, Schwimmer says.

Estimated costs submitted to the Knesset Finance Committee) was to be IL85m. The State Comptroller, however, has in fact been so far. That, according to Schwimmer, includes production costs since 17 planes are in the development stage of production. Development expenses came to IL42m., or more than scheduled.

Why this under-estimating is a consequence of air construction in Israel (if comparison is made with the Comptroller and the Jet Commander) is not clear. Unforeseen expenses "batter," which cost one year, and delayed the project by a year. Also, part of the team was taken off to handle

on three ambitious projects. DAVID KRIVINE discusses the company's chances of success, and says that in the last resort it is the decision of overseas clients that will be the final judgment on Israel's venture into the aircraft business.

military production, and another group had to be broken in to replace it. (This is confirmed by the State Comptroller.) Then there was a devaluation, and rising prices.

Four a month

Now the plane is completed, tested, and certificated, and the above-mentioned 17 units are currently in production. The price is \$500,000. The firm can manufacture four a month — and it will have to sell 126 before reaching break-even point. Can it do that?

The Arava is a handy, multi-purpose, STOL (short take-off and landing) plane, which can carry 20 passengers; or the seats can be effortlessly dismantled, permitting a 2.5-ton payload of cargo. With equal facility it can be armed (for operations against lightly-armed guerrillas, one presumes). At first the company thought it would be sold mainly to governments in the developing countries. But army chiefs in Europe have shown interest — in the non-combat version, because it apparently fills a gap between large carriers like the Nord and expensive helicopters.

Oil companies and other heavy engineering firms are also potential clients. Schwimmer sees a market for between 500 and 600 Arava planes during the next six or seven years — about one-third of the predicted demand for this type of small-size, short-hop, easy-landing bulk carrier. Prospects include licensing agreements. Two enquiries have already been made about possibilities of co-production. These are only feelers, but

they show how varied are potential outlets.

The Boeings are the I.A.I.'s biggest single purchase yet, and on the face of it, financially the most advantageous — provided, again, that there are buyers. For the purchase price covered a very large stock of spares, including 31 engines, new and used. What the company offers is a first-generation model of the Boeing 707 series, fully re-conditioned and airworthy, for \$1.6m. (as against a listed price for new models of \$9.5m.) A conversion for combined passenger and cargo use raises the figure to \$2.6m. If six out of the 18 are sold, the firm is in the clear (that is, it could give the rest away). One is already sold, and another leased for six months, at \$30,000 a month.

There is a market, though a very competitive one, for used jets of the last-but-one models (like the 707, the Boeing 720 and the DC 8). Schwimmer's claim that he snapped up a bargain is borne out by the "Washington Post," which stated (issue of August 15, 1971) that if prices had fallen in a buyers' market, I.A.I. benefited from this when purchasing its Boeings from TWA. "Neither TWA nor the Israelis are disclosing the terms," the paper observed, "but well-placed specialists put the figure at about \$500,000 a plane." They (the Israelis) stole those planes," one knowledgeable expert says. The article commented, in a later paragraph, "Not every eager buyer, of course, can arrange a deal as impressive as the Israelis."

Mr. Elkana Gall, chief of ex-

ternal relations in I.A.I. is blunt: "We financed the transaction with a loan from the Export-Import Bank, which we have to repay in five years. Under our budget, we have undertaken to sell all the Boeings within three fiscal years — five this year, five next year, and three the year after that. Having sold one, we have until March 31 to sell another four."

Interested are small national airlines and big air charter firms in Europe, the Far East and Latin America. Mr. Gall resumes: "Please come and ask us on March 31 where those five Boeings are. You can judge then whether we have lived up to our commitments."

Recoup expenses

Will they really be sold by then? Will I.A.I. sell enough of all these planes to recoup its expenses — 80 Commodore Jets, 126 Aravas, six Boeings? By the end of next year we shall know who was right, Al Schwimmer and his skilled engineers, or the multitude of sceptics and critics who want first to see the colour of the greenbacks.

Meanwhile I.A.I. suffers from a shortage of cash, because it has had to borrow and keep on borrowing (sometimes at high interest-rates) to cover development, production and renovation costs on aircraft that have mostly yet to find a taker. The company's long-term financial position is not in danger, since it has ample profits elsewhere to set against these expenses. The Government receives no dividends — on shares now amounting to IL187m. But

I.A.I. must have accumulated a considerable capital gain. (Its land alone has multiplied in value. I.A.I. got a long lease on 1,000 dunams from the Lands Administration for IL1m.)

Exports thrive, earning \$14m. last year, and an expected \$25m. this year. There are \$38m. of contracts for Gabriel alone, with another \$12m. on the way. Profit before interest payments was around IL22m. last year, will be IL39m.-40m. this year. In 1971, practically all the money was used for paying interest (some of it running as high as 16 per cent). This year, the company also intends to start retiring development costs on the Arava and the Commodore Jet, at the rate of 15 per cent per annum. On the other hand, it will be taking new credits to finance continued work on the planes in production.

In the last resort, the decision of the clients will be the final judgment. I.A.I. has not depended on a favoured local market. The Air Force has made it clear that it is not particularly interested in these ventures. The company is offering its wares on the world market under competitive conditions. At the minimum budgeted rate of one aircraft of each type a month, there will be a dozen completed Aravas and a dozen Commodore Jets on the tarmac by next summer, not to mention the dozen Boeings huddled there already.

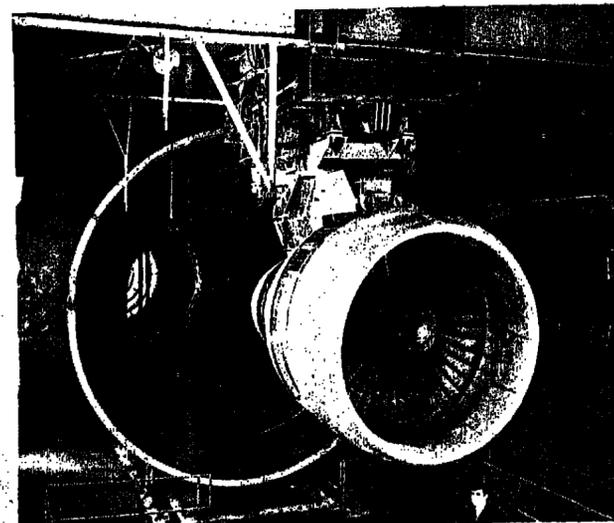
Then we shall know, by the actual sales figures, whether Israel's first serious penetration into the aircraft business is going to pay off or not.



The Gabriel sea-to-sea missile... a record in export sales.



The interior of the Commodore Jet. A big American company may take over the



A jumbo jet engine is tested at I.A.I. workshop.

Al Schwimmer, managing director of I.A.I. — described by Transport Minister Shimon Peres as "perhaps the finest technological leader I have come across" — was born in Bridgeport, Connecticut. Now in his mid-fifties, he is married to a sabra and has two children. He started life as a flight engineer at Lockheed, and later moved to TWA.

In 1948 he became a colonel and head of engineering in Israel's fledgling Air Force. Five years later, 70 men started overhauling and repairing planes at Bedek Aviation, forerunner of I.A.I. Today it has 14,000 employees, divided between the mother company and over a dozen subsidiaries.

Headquarters in Lod is a factory-city, occupying 1,800 dunams. Inside are vehicle parks and a bus terminal large enough for a sizeable town.



Marketing with Martha

MORE CONSUMER ORGANIZATIONS

MOST of the credit for introducing consumerism into the school system belongs to the Central Consumer Authority (*HaKashut Ha-Mercosit* [*Tarohanut*]), which is the consumer organization within the Histadrut General Labour Federation. The Authority's director, the dynamic Mrs. Nushat Katzav, told me the Ministry of Education is introducing consumer education courses as a required subdivision of the Social Sciences for 10th and 11th grades this coming year. She said the Consumer Authority deserves credit for bringing this idea to the Ministry of Education and preparing the syllabus. Pupils will learn about family budgeting, comparative shopping, the dangers of installment buying, the values of saving, and general problems of the market place. The high schools run by the Working Women's Council (*Mo'ezet HaPo'ot*), another Histadrut body, have been teaching consumer relations for the past couple of years.

Many people, including myself, have questioned the efficacy of a consumer organization which is linked to the powerful Histadrut. The Histadrut, after all, is not only a labour union, but also a manufacturer and even a major retailer, through its *tarohanut* of grocery stores and *Hamaashbir* department stores. The link to the Histadrut is both the strength and the weakness of the Central Consumer Authority.

On the positive side, the Consumer Authority has a wide-reaching network of contacts, through the already-existing arms of the Histadrut. Nearly every Local Labour Council throughout Israel acts as a branch office of the Consumer Authority, so that consumer complaints may be presented at any one of 58 local offices. The main office for Mrs. Katzav and her staff, including attorney Ruth

Beebe, who is head of the Complaints Division, is in Histadrut headquarters on Rehov Arlosorov in Tel Aviv. By phone, it can be reached either through the Histadrut number, 28111, or its direct line, 208369. Mrs. Katzav is a member of the Histadrut Central Committee, where she has a say in determining the policies of the labour union.

On the other hand, she is sometimes limited by the decisions of the Histadrut as a whole. For instance, she told me, as a consumer organization, the Consumer Authority is opposed on principle to price rises. But following last year's devaluation, the Histadrut and the Price Control Committee of the government agreed to allow manufacturers to raise their prices proportionately to the rise in price of imported parts. "We were not happy about it, but we accepted it," says Mrs. Katzav.

Earlier I said that every consumer organization has its own pet concern. The Consumer Authority's is prices. It keeps track of every upward movement of prices and tries to act as a brake. "As soon as we hear of a price rise, we fire off a telegram to the appropriate authority," Mrs. Katzav told me. It acts as a pressure group on the Price Control Committee within the Ministry of Commerce and Industry, the body which has to give approval for price rises of these consumer products which are price-controlled. There is consumer representation on the Price Committee itself — "but not enough," says Mrs. Katzav.

Volunteers

Like the Better Business Bureau, the Consumer Authority has a team of volunteer shoppers, but unpaid, who keep tabs on the market place. Currently, they are engaged

in investigating whether shops have price tags on their merchandise as required by law.

Shops for clothing, shoes and household goods are being spot-checked, and when price tags are not found, the Authority writes a letter of complaint to the Ministry of Commerce and Industry. It would like to go one step further and have its own volunteers empowered to levy fines on delinquent shopkeepers. The Ministry is reviewing this proposal, but meanwhile its own inspectors go out and do the checking. The Consumer Authority is proud of the high percentage of "professional people" (teachers, engineers, lawyers, etc.) among its volunteer shoppers. It welcomes additional volunteers, who can apply through any branch of the Working Mothers Organization (*Imkhot Ovdot*) or the Local Labour Councils.

There is a new face at the veteran Israel Consumer Association headquarters at 35 King George St., Tel Aviv. It is a youthful, male face, and this is doubly surprising, since the Consumer Association has long been an almost entirely women's stronghold. It was originally an outgrowth of WIZO, and though it has no formal ties with them today, its veteran chairman, 80-year-old Mrs. Irma Polak,

WEE WOMEN



"If it weren't for credit, we'd be at the poverty level."

is still active in both WIZO and the Consumer Association.

The new face at the Association is that of Mr. Don Zalkin, who has been hired as a part-time associate director. He first came to the Association to do a survey on toys, and did so well that he was offered a job. He is still in his "running-in" period, and is bubbling over with ideas, some of them practical, others rather far-fetched, such as a suggestion that universities could conserve on faculty by having students work half-year, study half-year. He says the Consumer Association will come out shortly with all sorts of consumer reports, from "How to Buy Shoes" to comparative test results on timed apricots and peas.

The Consumer Association has in the past come out from time to time with its bulletin "Damat Ha-Tarohanut," giving informative reports in Hebrew and English. Mr. Zalkin believes that the Association could build up sales of this publication to a point whereby it could support the research activities of a strong consumer organ-

ization — in the manner of the British WHICH or American Consumer Report and Consumer Union.

It is too early to say whether Dori Zalkin will change the character of the Consumer Association. To date, it has been a persevering, but not very powerful body, concentrating largely on what might be called "good house-keeping" concerns. It has conducted comparative tests of nylon stockings and powdered detergents; it has held public forums on subjects such as bread and frozen foods. It has hosted an international consumer conference in Israel (in Netanya some years back), and it has been represented at international meetings abroad.

Knowledgeable

For me, and most of the people who have taken individual complaints to the Consumer Association, the person to see there is Mrs. Hava Eylon. She is a trained home economist and was long employed at the Ministry of Agriculture before she joined the Consumer Association staff. I have always found her most helpful and knowledgeable on all matters of household management, from spot removal on textiles to filing a complaint about a bug in a bottle. In comparative testing and verifying complaints, she works in close contact with the Israel Standards Institute and the Fibres Institute.

At present, Mrs. Eylon is pressing for Israel to adopt required, standard "care labelling" for textile products. This would mean that all garments would have to carry tags giving, in symbolic form, instructions for proper laundering. Some firms are already doing this on a voluntary basis, but not enough, Mrs. Eylon says. She handles large numbers of complaints about textiles, many of which could have been avoided by proper care labelling.

One of the difficulties holding up uniform care labelling in Israel is that so many of our textile products are set-marked for export. Common Market labels differ from English ones, and those in the U.S. differ slightly from the Canadian version. Mrs. Eylon hopes the International Standards Organization in Geneva will eventually adopt a uniform care-labelling system which would be adopted by all countries.

The most enigmatic of our consumer organizations today is the Israel Consumer Council. It is a semi-autonomous body, set up by the government and supported by it, through the Ministry of Commerce and Industry, but governed by its own council and executive. Its Council Chairman is retired Supreme Court Justice Dr. Yosef Lamm; its Executive Chairman is Mr. Pe'el, Hadas, former head of

the Standards Institute, and its Director is Mr. Shaul Inbar, a former Army officer.

The Consumer Council, with headquarters at 88 Rehov HaHamaashbir, Tel Aviv, was set up a few years ago under the fiery, and often controversial, leadership of Mrs. Shulamit Aloni, who is no longer connected to it. It was originally intended as a roof organization to coordinate the activities of the private consumer organizations and to allocate public funds to them. Presently the future of the Consumer Council is in question. It will most probably continue to exist, but its character is currently under review. Within a few weeks, it should be decided whether the Council will continue to be an "active" force in the consumer field, or merely play an "advocacy" role vis-à-vis the other consumer bodies. Its character will also determine the size of its budget in the future. If its wings are clipped, it will undoubtedly throw an even larger burden than today on the only truly "governmental" figure in the consumer field, the relatively new Consumers Commissioner within the Ministry of Commerce and Industry. He is Dr. Yehoshua Jeffe.

Brighter stars

Whatever happens to the public Consumer Council, I hope that Mrs. Maya Tavory, the legal advisor, will remain at her post. She is a very capable young lawyer, and one of the brighter stars in the consumer field. As an employee of the public Consumer Council, she deals less with individual consumer problems than with consumer matters of a "general public nature." For instance, she has concerned herself with the fine print in contracts, particularly the so-called "standard contracts" that abound in such controversial fields as flat purchase and rental. When building contractors' contracts came up for reapproval recently (there is a Council for Standard Contracts), the Consumer Council tried very hard to get a clause requiring contractors to stick to their promised completion dates. The consumer body did not succeed, but Mrs. Tavory did win a minor victory in having the contract approved for only three years, instead of the five the contractors wanted.

Commissioner, Council, Authority, Bureau, Association, Committee — call it what you may — there is no lack of organization to aid and protect the Israeli consumer. Perhaps there is too much organization, too much duplication, too little coordination. If so, the loser will be the very entity which all these organizations claim to help — the befuddled consumer.

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The Director-General is a woman

By Susan Bellos

Jerusalem Post Reporter

ISRAEL takes enormous pride in having a woman Prime Minister and has produced some redoubtable women political leaders. Yet there was a mild ballyhoo recently with the appointment of the country's first female Director-General. Tough, un sentimental and rather jolly, 47-year-old Dr. Ranana Guttman, who became Director-General of the State Comptroller's Office last week, has been subjected to questions from the press on how she feels about combining a career with a family and about spending so many hours away from her 11-year-old daughter.

Dr. Guttman, who is a lawyer and a history and philosophy graduate and reached the rank of lieutenant-colonel in the army, reacts to this sort of nonsense with good humour. No, this sort of question doesn't disturb her, "they just take up my time." No, she doesn't think her appointment is of any social significance since "it's no more significant than a woman reaching the top of any other career, such as becoming a professor."

Straightforward

Dr. Guttman, who has a student son who is a lieutenant in the reserves, as well as her daughter, responded to questions about her family life in a completely straightforward manner, without any attempt at coyness. Yes, her new job would mean spending even more time away from the family, though since she had been deputy Director-General for years, this wouldn't be anything really new. She had been working for 14 years at the State Comptroller's Office on a full-time basis, apart from three months off when her daughter was born. Perhaps she should have taken a year off then since "it wouldn't really have made much difference to the

nation or the State Comptroller's Office," but she didn't necessarily think that it was the first year that counted with a child. However, she had not taken off a subsequent year, and she was not planning to in the near future.

She didn't know whether long hours away from home were having a good effect or not on her daughter. When a reporter from a religious newspaper came around the other day and took pictures of her at home with the family in Zahala, "my daughter got very excited and was dying to have her picture in the paper." She has always worked hard, and she thinks that her daughter understands that this is important. Her physician husband, who heads a department of internal medicine, also works very hard, "but when I asked him about this new appointment he said 'decide as you think best,'" she said in another newspaper interview.

Faintly shocking

Mrs. Guttman does not give the impression of being especially hard-hearted, in fact she seems rather warm and engaging, but her statements are an implicit admission that she has chosen to put her career first.

Male directors-general, if they are interesting enough to be interviewed on their appointment, are never asked intimate questions about their family lives. However, one director-general of my acquaintance once admitted how dreadfully guilty he felt because his work made him neglect his small son and how fed up his wife was as a result. Far from regarding him as a cruel egoist, I remember thinking at the time what a nice, sensitive type he was.

Men can freely admit that they have wilfully chosen to neglect their families for professional reasons, even if they dress up late night work meetings as answering



Dr. Ranana Guttman

the needs of the nation or the party. Women apparently cannot, otherwise Dr. Guttman would be interviewed, if at all, on how she sees her new job in relation to the State Comptroller's Office, and not in relation to her family.

Dr. Guttman seems to be a genuinely liberated woman, but she is far from being preachy about it. Women, she thinks, are just as good as men when it comes to the intellectual professions, and in many others too. However, she thought that the woman who protested in the U.S. recently about discrimination when she wanted a job as a fireman was being silly.

Working women

Well, what about Sweden, I reported, where I saw women taxi drivers cheerfully lugging suitcases? Dr. Guttman: "Well, women shovel snow in Russia, that doesn't mean it's deplorable." She likes working with women (there is apparently a relatively large proportion of them in the State Comptroller's Office) and she remembers with affection the two years she spent in the U.S. working for the New York Women's Division of Israel Bonds. She liked that, and she prefers working with women altogether, "because they talk less."

Thinking of some of the delicious gossip sessions I have enjoyed with

my own colleagues, I asked her to elaborate. "Women are generally in a hurry to get home and they don't like spending hours in meetings and making speeches, since they take themselves altogether much less seriously," she explained. Israeli men, admittedly, as Israelis altogether, go in for speechifying, though pomposity may not be an exclusively male characteristic. However, in Dr. Guttman's view at least, they do seem to get a lot of their social life at meetings rather than sitting at home and chatting with friends and family.

Women, in terms of labour laws, maternity benefits, and social and political rights, have it pretty good in Israel, thanks to old-time female battle-axes in the Labour Movement, who are now woefully out of fashion. Perhaps we all are relatively liberated, but we like to pretend that we are not.

Golda, who has had little time for family life for years, is popularly acclaimed as a mother figure and political cartoons always show her in an apron. Women Knesset members are all on the Social Services Committee where the problems of large families are discussed at length, rather than where the action is on Defence and Foreign Affairs. Perhaps the time has come to admit that Golda is not all that motherly, that women Knesset members prefer political infighting to battling for bigger children's allowances and that Dr. Guttman has as much right to put her career first as any other director-general.

Directors-general usually last in their jobs for at least five years. It will be interesting to see if by then a woman director-general will be appointed to such politically sensitive Ministries as Defence, Education, or the Treasury. If some Ministries more or less are not inspected once a year by the State Comptroller's Office, it will not be a good thing, but nothing very serious need necessarily happen. If however, somebody fails to get the right ammunition for the army, or schools close down or we go into tailspin inflation, we will be in

serious trouble. The question is, will women be really liberated here when we have a woman director-general of Defence or Education, or will there be genuine equality when such an appointment stops being a topic for discussion?

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Koby at work

By Catherine Rosenheimer

Jerusalem Post Fashion Reporter

TEL AVIV. — WHEN I first met Jacoby almost three years ago, he had just set up a small workshop in a modest basement just off Tel Aviv's Carmel Market. He had a mass of long curly black hair, a pair of piercing blue eyes and an infectious, friendly smile, plenty of enthusiasm, lots of exciting new fashion ideas — and very little capital.

It was just after an Export Institute sponsored Young Designers Fashion Show, and Jacoby's rope-trimmed waistcoat and pants suits the way was ahead with the naval theme and maxi dresses trimmed with tallith-inspired fringing had impressed me very much: simple yet original in theme and superbly professional in cut. One of the first things he told me was that he owed all he knew about fashion to Finny Lettersdorf, under whom he studied in evening classes at the Tel Aviv Fashion Institute, and that he took each new design to Finny for her comments and approval. Finny in turn said that he was one of her most promising students, that his pants were the best cut in town.

Undyed cotton

There are now five seamstresses instead of one, and a fashion collection which has gone far beyond — though still includes — his beautifully cut casuals in undyed cotton canvas: the first fabric he used and still a firm favourite. He works with local fabrics as far as possible — the ideas for his designs start with the fabric — and this was to him an obvious first choice. This material is reasonably priced, readily available, very versatile and lends itself well to trim tailoring. He now uses it in black as well as neutral, and with stripes too, rather like deck-chair material, in colour combinations such as coffee with black and neutral, mauve with deep blue and neutral or yellow, navy and beige, for blazers, safari jackets, unisex pants. The handmade olive wood Bethlehem buttons which I remem-

bered are still very much in evidence. "They are more or less my trademark," he says.

Jacoby started his own business all the "capital" he owned: IL300. "Things were tough at the beginning; no one would give credit to a long-haired, barefooted and unknown designer. It was hard to buy materials at all. One rainy day he packed his designs into a suitcase and walked from shop to shop trying to sell. He had no contacts and, towards the late afternoon, was becoming thoroughly discouraged.

Luck changed

"As a last desperate hope I walked into Schneidman, expecting the same reaction as everywhere else. My luck changed: Shalom Schneidman pounced on my clothes immediately, took the whole lot, suitcase and all, and told me to go home and make more. After a fortnight, when I couldn't keep up the pace or finance the production, he apparently sensed what was wrong. On complete trust he gave me enough money to carry on and said: 'Just work! Since then, it's been the same story for three years: consistently good treatment at Schneidman, and exclusivity in Tel Aviv for my designs there."

After one door had opened, other orders followed: although Jacoby's production output is quite large these days, he is careful not to mass produce, to retain individuality. The greatest problem now is in finding unusual, interesting fabrics; he uses plain and patterned silks, works with restrained amounts of Esthlish embroidery on various plain materials, cotton canvas of course, prints when he comes across something special.

"The worst difficulty in the Israeli textile business lies with the printers: there is no one really good and none are prepared to execute a smallish order for 500 metres of fabric: that's the maximum I can afford to print if I want to retain exclusivity. I'm prepared to pay more — even that doesn't help. The only solution — handprinting." So, for lack of



Maxi dress is a floor-length sweep of ivory coloured silk, has interesting embroidered panel forming the top of the bodice, which wraps around the back of the dress to give a very interesting line. The embroidery, specially executed for Jacoby in Bethlehem, is in mulberry with mauve edging.

Big-collared, midriff revealing waistcoat and trim safari jacket at right are in a striking design in dark brown with rust, printed on undyed cotton canvas; same print is used for turn-ups on neutral pants, at top. Below: Cool sleeveless summer dress and cape-sleeved smock are in striking hand-print batik.



alternative, when Jacoby wants an exclusive print, he has it printed by hand.

As we said goodbye, Jacoby mentioned that he was off on holiday. Where? To Bethlehem, to sit with the embroiderers quietly, at leisure, look around, maybe find some new materials and ideas. A working holiday? — "Not really — away from the pressure of work, the rest is fun."

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IN the interests of charity my daughter and her friend Gillian resolve to add to the attractions of the British Settlers summer party by providing what they call a "Future Teller's" booth. Notwithstanding semi-tropical heat they implore themselves for the day in a blanket shrouded shelter which admits only the minimum of fresh air.

They are also not dressed in any way suitable for the weather, one in a heavy velvet maxi skirt which, owing to the difference between her waistline and mine, has to be constantly hitched up into the elastic crinoline belt which clasps it insecurely round her middle. At intervals it sweeps the grounds behind her giving her the look of an Alexandrian court attendant and even on one occasion fell down far enough to reveal blue jeans underneath.

Hannah is resplendent in a long Median robe glittering with sequins and they are both muffled in black chiffon shawls and stoles, coloured headscarves and capes, bedecked with every piece of jewellery the neighbourhood can muster. They are both wearing two pairs of earrings — and plentifully smeared with my makeup, through which their fair complexions and blue eyes glow incongruously.

consultations at ten agorot a time are announced. Dante's "Inferno" (with illustrations by Dore) in so large an edition that it requires the strength of both witches

to lift it up, supplemented by "Tidal Charts of the North Atlantic Seaboard" provide reliable interpretations of numerical signs drawn from the clients' heights or house numbers or even age, guessed at if not revealed. There are also cabalistic signs hung everywhere, real African devil masks, paper chains and a bowl of Hebrew glass which is an obvious place to look for visions of time to come. As we have no playing cards, our house is singularly ill equipped for necromancers, they have to make do with a pack of Happy Families which serve as well if not better than any other kind. My Fate, picked out by me from their anonymous books — though no doubt guided, will be to marry at the age of eighty-three, Mr. Grits, the grocer. (Mrs. Grits is hastily disposed of in a road accident.) His age is not revealed. There could be worse prospects in these days of rising prices.

Brighter destiny

One of their clients, a well known Halutz lawyer, informs me confidentially that they will probably be hauled into court for demanding money with menace. It was distinctly hinted to him, he maintains, that a larger fee could ensure a brighter destiny and on doubling the fee he was relieved to be told that his demise at the age of seventy-five from running carelessly into a train is postponed for at least twenty years.

On the other hand, I remind him he is compounding a felony by sol-

ing their advice — unless he intends to claim he was acting as agent provocateur. Did they say anything about his being disbarred, I ask, as I have a feeling that what they are doing is illegal when done for gain, even though the gain is very small. It was not brought up, he assures me, and if it had been he is sure that for a reasonable fee they would have appointed him to the Supreme Court.

One rather small and trustful girl demands from me a description of what she will get for her hard earned money. I murmur something about looking into her grimy palm and telling her what life holds in store for her, but refuse to commit myself as to its accuracy. She will find out when the time comes.

Apparently she takes the picture of being engulfed by an earthquake so seriously that the two witches have hastily to amend it each accusing the other of looking up the wrong page, and promise her instead a large villa and ten children. She finds this more agreeable — at present anyway and goes happily away. A satisfied customer is a good advertisement and soon they can cope with and an invitation to perform a similar function at another fete.

But that would mean sacrificing their trips to Jerusalem and Sinai and they emerge, pallid and perspiring to ask my help in deciding. But this is beyond my competence. Why don't they, I ask, look in a crystal ball.

'FUTURE TELLERS' New on the beauty market

TAYA, the cosmetics manufacturer, are offering reductions of 15% to 20% on lots of their products — Bat Oren bubble bath and Tavadent mouth wash — from now until the end of August. The reductions are part of the company's 40th Anniversary celebrations; Managing Director Mr. Ginegar has announced that the company's Anniversary budget is to be used entirely for the benefit of the consumer, in the form of price reductions, rather than launching costly advertising campaigns and celebrations. During the course of the year, various Taya products will be available as "special offers." Meanwhile, Tavadent and Bat Oren will be available through all regular suppliers at IL2.05 in place of IL2.45 and IL1.69 instead of IL2.00 respectively.

THE full range of Helca Curtis

"Happiness" complexion care products are now available on the local market. Pleasant in consistency and fragrance, they are among the most reasonably priced beauty care products on sale here. The "Happiness" line, marketed in small glass jars or taller cylindrical bottles, consists of cleansing milk, face tonic for dry, normal or oily skins, night cream, day cream and moisturizer, an important basic for skin care in a hot climate such as ours. Prices range from as little as IL2.70 for a bottle of cleansing milk, up to a maximum of IL4.75 for the day and night creams.

HELENA Rubinstein's line of normalizing treatment products

for oily and combination skins has now been expanded to include a night cream, said to be the first revitalizing cream for such complexions, specially blended to nourish, moisturize and refine the skin. Light textured and grease-free, the night cream is easy to apply and does not stain. It should be used after applying the normalizing cleanser and tone. In the same range of products: according to Helena Rubinstein, oily or combination skins affect some 84% of all women. The Skin Balance products are intended for use as a continuous course of treatment, nine all in all including a special medicated anti-dandruff shampoo, designed to bring back a clear fresh complexion and clean healthy hair.

BEAUTY in 3 acts is what Harriet Hubbard Laver claims

for their new group of products — Flor Ayes. Five products, all rich in natural extracts, she claims, will give your skin a holiday, purify, restore and revive it. There is a cleanser, a freshener and freshening mask, as well as a day and night cream. Prices run from IL7.55 to 19.50.

NEW FOR THE BATHROOM

"E"VER-Clean," a new product from Bio Medilan Laboratories, is a scented crystal-like block for hanging inside the lavatory bowl. Priced at IL3.25 it is said to keep the lavatory clean, hygienic and pleasant-smelling, while preventing yellow sediment from forming.

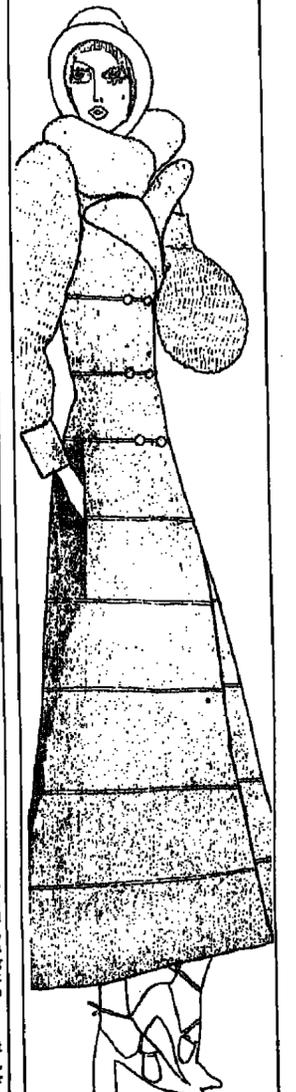
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Toyland models

"Toys for children and their parents" is how the Toyland company describe their range of London fur pile novelty animals. Some of their "latest models" are pictured here: others include a Panda — inspired by Chou En-lai's gift to Nixon on his recent visit to China — animal faces designed for use as scatter cushions, others with tips for pyrama holders or for decorative use hung on the nursery wall. There are standard teddy bears too with swivelling arms, legs and heads, made in a wide range of colours. Prices are from IL10 to IL40.

Cassettes—new gimmick for teaching Hebrew

By Lea Levavi

Jerusalem Post Reporter
KOL IVRI — a monthly cassette recording of news and Hebrew lessons — is another one of the many aids and gimmicks now being developed to help teach Hebrew abroad. Those who managed

to learn Hebrew under far less spectacular conditions often question the need for these modern and expensive advances. But leaders in the field, and the commercial organizations which hope to make money from projects like these, are convinced of their usefulness. What differentiates Kol Ivri from

other modern teaching aids is that, to understand the monthly cassette, you must know at least 1,000 words in Hebrew. In a meeting in Jerusalem, where four people involved in Kol Ivri explained the project, Ben-Zion Puchler, head of the Hebrew Language Department of the World Zionist Organization's Department for Education and Culture in the Diaspora — stressed this point. "We don't want people to think this is a panacea; that all you have to do is listen and you learn Hebrew."

Hava Ehrenberg, editor of the Israel Broadcasting Authority's Overseas Broadcasting Department, explained: "The material on the Kol Ivri cassettes is taken from programmes broadcast here. Nothing, except for an opening statement, is written especially for Kol Ivri."

True, the Hebrew lessons and some of the features are taken from "Ivrit L'Am," programmes in easy Hebrew for immigrants. But items taken from regular programmes are given exactly as they were broadcast here. We used President Shazar's speech at the opening of the World Zionist Congress. Obviously, this is not easy Hebrew."

Though the 1,500 word minimum is nowhere near enough for those parts of the cassette taken from regular (as opposed to Ivrit L'Am) programmes, the subscriber to the service (who pays \$5.50 for each monthly cassette — it is not yet marketed here but the company is considering it) is not left to founder. With each cassette, he receives a booklet in which the entire text of the cassette is transcribed.

Correct transcript

"Sometimes an interviewee on the radio doesn't speak correctly. In the transcript, of course, we write exactly what he said. But, since we want to teach correct Hebrew, we put the correct usage in parenthesis and underline the mistake in the text. In the dictionary, words are translated into English, which breaks their first rule of ulpan study."

Why aren't words defined in easy Hebrew? "You're right; that would be the best way," admitted Eliezer Ravid, director of the Department for Education and Culture in the Diaspora.

Kol Ivri, which is less than six months old, stemmed from another project "Kan Yisrael" which started in 1966, and is now being sent weekly to 17 stations throughout the world (mostly in North America). Miss Ehrenberg prepares tapes which include music, news and interviews and connecting comments by an announcer to tie the whole thing together. They run 59 minutes and on some stations are played exactly as they arrive from Israel. On other stations, such as the one in New York, Israelis share all the programmes, adding their own interviews, comments and live announcements. In New York, where "Kan Yisrael" gets the most exposure, the programme is on four evenings a week, 45 minutes each evening.

Tapes wanted

Many of those who listened to "Kan Yisrael" began asking for copies of the tapes. They wanted to use them in Hebrew schools, Jewish clubs or at home, for their own listening. "We explained that we couldn't give them the tapes because the rights on the material could be passed only from station to station."

An agreement was finally reached, and Herbert Yanaky, an American Jew active in Jewish community life and in spreading Hebrew culture, founded the Kol Ivri Company.

Another teaching method using cassettes — a series of correspondence courses in Hebrew — is also being sponsored by the Department of Education and Culture in the Diaspora. The correspondence project, reported on by this writer several months ago, has been given the name "Kav-Kol" and the first 20-lesson course for beginners will be ready for marketing soon.



Mrs. Ronnie Kutcher, director of Operation Head Start in North Carolina, visiting at the Alyn Hospital for physically handicapped children in Jerusalem, where a ceremony was held to honour the memory of her mother, Mrs. Hela Kolari. The Freemasons of Clermont, New York, and the Kolari family presented wheelchairs and a cheque in Mrs. Kolari's memory. Also present at the ceremony were Mr. Menahem Kolari of Tel Aviv, Mr. Joseph Bar Nor, grandmaster of the Grand Lodge in Israel, and members of the Freemasons in Israel. (Braun photo)



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More art from Russia

By Meir Ronnen

POST Art Editor

THE Russians are certainly coming. Three young recent arrivals from Russia are showing in three different galleries in Jerusalem. Last week we commented on the work of Mikhail Grobman at the Nora Gallery, in which folk elements and a folk approach predominate. By contrast, the large show of oils, watercolours, drawings and graphics by Yuri Kuperman at Jerusalem's International Cultural Centre for Youth is almost Parisian romantic, even though some of it is illustration of Jewish themes. Kuperman came here this May; he is the first Russian arrival I have seen whose work is sometimes surrealist in feeling.

The artist immigrant from Russia has more than a physical problem of "absorption" here. After a journey of but a few hours or no more than a few days, he is catapulted into a world that is often completely new to him. Luckily for him, perhaps, most Israeli painters have not yet caught up with what is going on elsewhere; otherwise the shock might be too great!

It is not so easy to sway an artist's views however; and what the new arrivals show here is what they have been doing all along, what they have brought with them. Few, thank heaven, have had much to do with official Soviet social-realism. But I suspect that what may seem daring stuff to them, like Kuperman's fantasies involving thighs and garters, does seem pretty dated almost naive, to us. Kuperman's figures and symbols, delightfully drawn, stand forlornly, romantically dislocated on a surrealist, unending shore. A gentle sense of alienation suffuses much of his work, except, not surprisingly, when he is dealing with Jewish illustrations. What puts his work a cut above most of his contemporaries who have exhibited here is his ability to interest you in the atmosphere he creates even when his draughtsmanship deserts him.

The shock that the Russian immigrants are in for is the fact that subject matter has long ceased to be of serious interest in the West, except when it is brought off with the sort of trompe l'oeil sharp-focus realism that anyway transcends the subject itself. Compromises just won't do, as is evident from the show of paintings by Larissa, a very young recent arrival showing at the Engel Gallery. Her compositions are all idealized groups around in presumably Elysian fields, with daddy and mommy gazing fondly at their baby while another figure plays a harp. The figures are all realistic silhouettes with held oval faceless heads. The colour is non-realist, but this does not hide the cloying idealization that has plagued Soviet art in the past, albeit for quite different reasons. But all the Russians here are sooner or later going to have to get to grips with the fact that good paintings, like good music, are made up of perfectly integrated components and not just representations of things.

GALLERY GUIDE

JERUSALEM

ISRAEL MUSEUM — Henni Etret — Sculptures (Sputnik Hall). Ami Shavit — From the Object to the Form (Library Hall) Avigdor Nisman — Paintings 1959-1972 (Gross & Goldman Hall) Sculptures as Draughtsmen's Instruments (Goldman-Schwartz Hall).

MIKHAIL GROBMAN — born in Moscow in 1939, Grobman came here only eight months ago. In the last two years he has spent 100 hours on show here, all rendered with skill, he shows his fantastic illustrations based on both Russian and Jewish folklore (Nora Gallery).

WOODCUTS — by Zeldo Nidaer, Hanna Peiser, Jacob Tins all in their familiar formalized styles and very competent techniques. They are accompanied by Hordosai Goube, better known for his music, who also shows formalized narrative woodcuts. (Behaim Gallery, Rehov Schein, 400 George Ave. and the Artists House) till August 13.

YURI KUPERMAN — Oils, watercolours, sketches and drawings by recent immigrant from Russia (IGUY) closes Sunday.

EVEN JAFFA RD. CAN BE BEAUTIFUL — Delightful and accurate scale model, a Bezal Academy production, of Jaffa's Old Jerusalem, with the billboards and shop-signs redesigned and placed in particularly the exotic old architecture a chance. (Bezal Academy Gallery, at the Kikar, 11-13, 8-10 p.m. Friday 11-1 p.m. Sat. 8-10 p.m.)

JEANNE and ALLEN WOLF — Husband-and-wife show by recent returns to Israel, both well-trained in the same U.S. art academies. She is interesting sculptor, particularly original in ceramic; he is classic abstract painter using often pleasant, affectionate colours (Artists House) till August 9.

GRETT BOTMAN-RUBINSTEIN — Paintings and drawings by artist who lives in the U.S. but works in Jerusalem, shows oils of women in potentially erotic situations. The sketches are more expressive and effective. (Artists House) till August 9.

LARISSA — Oils, acrylics, watercolours, drawings by recent arrival from Russia (Engel Gallery).

TEL AVIV

THE TEL AVIV MUSEUM — Main building: Pablo Picasso — 200 prints and drawings. Israel paintings and drawings, the largest and most comprehensive survey exhibition in Israel since the late 1950s. (Museum of Art and Science) till August 13.

RABBI HANCOU LIBERMAN — The artist, who belongs to the Hasidic movement, shows oils and drawings depicting Jewish life as it was known in Eastern Europe before the World War Two. (E.O.S. House).

AGI YARBI — Decorative collages, enamel paintings and beads (Chernyavsky Gallery, 36 Gordon).

SEVEN YOUNG ARTISTS — A show of good average quality by recent arrivals beginning to crystallize personal styles in the context of recent art developments. (E.O.S. House) till August 13.

IS IT OR ISN'T IT AVANT GARDE? — Generally superficial exhibition of 17 young artists experimenting with several of the classifications of contemporary art. Two of their works deserve to be seen. Show is being held in peeling residential area outside the gallery circuits. (Stada 17, 17 Golan).

SIGMUND ABRAMOVICH — Recent immigrant painter and architect from U.S.S.R. shows paintings dealing with biblical themes and the Israeli landscape. Old Jaffa (Merxas Ha-nor).

THREE YOUNG ARTISTS — Eli Arad, Menachem Bodevich and Eyal Vatai. All recent graduates of the Bezal Art Institute, exhibit their paintings for the first time. All three are looking for an outward from a painterly figurative approach. (Bishman Gallery, 5 Herta).

PAUL PAON — Fine-line abstract pen drawings. OLD JAFFA (Old Jaffa Gallery).

the more improvisatory and gross qualities in the sculpture and create a misleading and avoidable atmosphere of complexity. The blinding sunlight, intensified by the glare from white gravel underfoot, light that is typical of Israeli throughout the year and which tends to simplify even complex shapes into planes and patches of black and white is clearly the worst lighting possible for the textured surfaces and rich details of Tamar's work and sculpture, although his very sharply cut geometric forms handle it well. My own negative view of the majority of the phases included in this exhibition have been expressed on several occasions (to my mind the sculptures, particularly when seen on blue, are a celebration of torture, pain, slaughter and death) but simply on visual and technical grounds they are being exhibited to a disadvantage. HILTON (Diagonally opposite City Hall).

CHONIA WEINBERG — Some of her landscapes seem to have been bred by abstract expressionism. They have the broad strokes, the love of pigment and the overall calligraphic dynamics that have been characteristic of the abstract school. Generally her colours are richly layered and dramatically related. The best of her work is therefore possessed a striving gestural impulse and colour overtones that merge in genuine emotional expression, suitably disciplined to be convincing. But not all her work in this large exhibition is of the same quality. Quite often the broad strokes are broken into more pretentious (particularly in the small works) and an overly conscious application of line in the more realistic paintings where studied description of local details is required. NAT YAM (Municipal Museum). (T.N.).

EMANUEL ROMANO (Ulcenstain) — Paintings by Italian-born artist who is the son of sculptor Enrico Gil-

DIJLITH COLLECTION — Selections ensemble of works by prominent artists, e.g., Faldi, Heister, Ritzman, Giladi, Kozak, Yaron. Also paintings by young Miriam Cohen and small sculptures by Shuhmit Jatt-Raham. (Engel Gallery, Fishman St.).

ANAT RONKIN — Oils and drawings, first show of her work by 22-year-old artist. OLD JAFFA (Old Jaffa Gallery).

HANNA KAY — Fascinatingly expressive drawings and sketches (New Gallery, Rehov 33).

FRENCH PAINTER — Recent acquisitions from Paris. Works by Elise Katz, Yankel Adler, Hella Appel, Laskov and others. OLD JAFFA (Old Jaffa Art Gallery).

YODFAT COLLECTION — New gallery exhibits works by Aleschinsky and some Israelis. (Yodfat Gallery, 190 Dizengoff).

KLATCHEKIN SUMNER COLLECTION — Paintings and sculptures mostly by Israeli and French artists that range through various 20th century schools including surrealism. Collection excludes abstraction and pop. (Itadassak "K" Gallery, 33 Frug).

HAIFA
AGAN — (Colour graphics, grandiloquently named "Aganograph") by the artist. Of the three styles, the first two are already familiar, viz. the delicate, monochrome, broken-edged rectangles traversed by vertical lines, themselves crossed by horizontal lines, and the more recent, the polychrome designs of straight vertical superimposed on horizontal lines. Both these are, each in its own way, of art. The novelty of the exhibition consists of two items in plastic on a serigraph has over-

come as a sort of pillar in Harilago's (c. 1969) "Bambos and Bird," barely touched by the soft wash brush and leaves, and in a print book by Shira Cohen, where the pronounced stem is offset by a smaller one, in this case probably being by means of the book's title, a copy of either a Japanese or a Chinese painting. Getting to the bulk of the exhibition, the artist's "Herman's" exquisite miniature landscape including his drawing "Ferry at Sakaki", now free of his very blue, have it over Hokusai's misty tones; and the drawing, include notable items like the observation of Harilo's "Heron" and "Hawk," and the (imaginative) of Yon's "Toba diving into Kall". A show which is an admirable corrective to any possible obsession with the coloured woodblock print. (Museum of Japanese Art). Till September 16.

INRAEL WEINBERG — Oil, gouache and drawings extending back to 1958. His style appears to have become steadily fainter, even turning less liquid in some recent work. From this medium, we notice still life (at the entrance) and another of two women bathers on the beach. The gouaches are quite competent but over the years, even that, at the time of visit, no numbers had been added, it is impossible to identify any of the drawings among the still life, flowers and a few figures in the circumstances the artist's position in the desire to spiritualize. The drawings of landscapes are excellent, perhaps the best being that with a small boy and a dog. (Municipal Museum). (T.N.).

SUMNER EXHIBITION — Israel Face into the North. — Quite a fair show, although some paintings, in view of the general level of colour, are either too vague or too dark. Those that strike the eye as not being customarily associated with the artist are Yon's post-collapse "First Impression of Paris" stressing the psychological impact by a continuous stream of objects, the primitive "Figures", A. Yankel's strong mixed technique "Nude" (where he has recently left) and (or is it Nagal?) almost surrealist mixed technique; Tsipin's "Fighting Basis in the Sand", seemingly intentionally creating a surrealist impression; Richter's sparkling, predominantly green, "Arav Village"; and two items not so unusual for the two artists, Okati's grandiose oil, more a drawing, "Automation" in beautiful, technology and human, and Shlomo-Yankel's "Effectively bright" in the kibbutz. The abstracts, although not startlingly original, contain several able examples. Excepting Balaha's harmonious almost monochrome "On a Blue Background" they mostly centre on a definite axis, e.g. Delkin's curved "Composition"; Z. Weiz's vertical "Composition"; and Yon's horizontal "Composition" (but his abstract bronze sculpture is far better).

Some of the smaller sculpture is unsatisfactorily placed, but the eye is drawn to the "Heron" by Yon, which is a fine work. Other sculpture includes Alroy-Fren's abstract "Synchronic" (wood); Kamran's metal "Nexus" trying to avoid the rigidity of his second piece; and Heltman's "The woman of 21" or of contrasting motifs ("Golden Gate Bridge" or extending the little girl's face into the "Heron"). He rises above competency. For composition, one likes the concave curve of "Kosmos Valley" (3) and the slightly concave more diagonal use of the fence in "Snow" in Jerusalem (7) is attractive illustration. The series "Freedom" is a fine illustration of the crowd at a protest meeting, would have been more effective if each shot had been shown separately, and in fact might serve for a miniature exhibition in itself. (Wildcat Israel House). Till September 16. (T.N.).

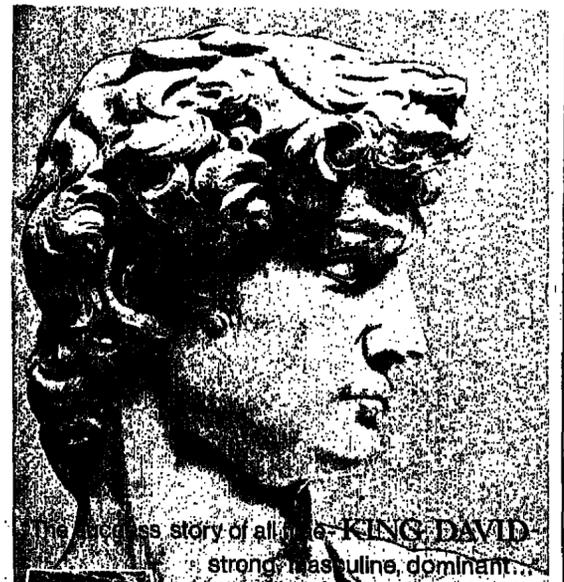
HAZOREA
ABRIEL LUX (Hazorea) — Photographs entitled "From Here and There" chiefly done on a Polaroid camera but sometimes on a Bellini. His execution is by no means perfect; he should, at present at least, avoid negative prints, his pen-and-ink for dark prints, or technical experiments; and he might be more artistically elastic in the choice of subjects. Nevertheless, when he hits the happy balance, say of light and shade (the woman of 21) or of contrasting motifs ("Golden Gate Bridge" or extending the little girl's face into the "Heron"), he rises above competency. For composition, one likes the concave curve of "Kosmos Valley" (3) and the slightly concave more diagonal use of the fence in "Snow" in Jerusalem (7) is attractive illustration. The series "Freedom" is a fine illustration of the crowd at a protest meeting, would have been more effective if each shot had been shown separately, and in fact might serve for a miniature exhibition in itself. (Wildcat Israel House). Till September 16. (T.N.).

JAPANESE MONOCHROME PAINTING AND DRAWINGS — This exhibition of ink work goes further back than is usual at the Tel Aviv Museum, commencing among the hanging scrolls, from the 15th century "Landscape under the Moon" of Tashimasa who was no less a personage than a Shogun, and ending with the "Heron" of Buson who died in 1863, right up to the 20th century. The drawings start only from the late 18th century going down to Gyokodon's "Eggplant and Eggplant" in the first twenty years of the present century. From the earlier hanging scrolls, preference goes to the third section (best under a cliff of Shoshi's "Triptych and the pliancy of his 'Apple and Goose' (both 16th century) and the animated "Grove in Mountain" with its lively effect of rapids and hovering clouds, by Tashimasa (17th century). On the whole the progression over the ages runs from a grander impressionistic touch to heavier drawing. New to the viewer was the depiction of a han-

CAESAREA
RAYA HAN-ADON — Ceramic free-standing and low relief sculpture, for the most part under pre-Columbian influence and characterized by an amiable cynicism (Modern Art Gallery). Till August 12.



Fifty Druze women members of Wisco from Jat and Yerka villages in Western Galilee, were welcomed by the Jerusalem Branch at their clubroom last week where they were joined by 20 young Arab women taking courses at Wisco's Wadi Joz Centre. Seen in centre of photo is Jamal Ramal, principal of the Jat school, and his daughter, who accompanied the group. (Tross photo)



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WHAT'S ON

Plant a Tree in Israel
With your Own Hands!
Free tours for planters to the hills of Judea, Samaria and Galilee every Sunday and Wednesday from Tel Aviv. For details and registration please call Visitors Department, Keren Hayesod, 110 Rehov Haysaron, Tel. 23221, 2 p.m. - 5 p.m. National Fund: in Jerusalem - Rehov King George, corner Rehov Keren Hayesod, Tel. 23201, in Tel Aviv - 80 Rehov Haysaron, opp. Dan Hotel, Tel. 23442.

ALL WEEK IN JERUSALEM
Israel Museum:
Sun., Mon., Wed., Thurs. 10 a.m.-6 p.m.; Tues., Thurs. of the Book, 10 a.m.-10 p.m.; Fri., Sat. 10 a.m.-2 p.m.
Exhibitions:
Benni Efrat (Spertus Hall).
Ami Shavit: From the Object to the Print (Library Hall).
Avigdor Stamatky: Paintings 1939-1972 (Gruss & Goldman Hall) until 13.5.
Sculptors as Draughtsmen and Printmakers (Goldman-Schwarz Hall) until 12.8.
Contemporary Prints - from the Museum's Collection (Cohen Hall) Creative Works by Children and Games (Youth Wing).
Special Exhibit: Decorated bronze oil lamp - early Roman period. Tomb Offerings from Goser (Rockefeller).

Conducted Tours:
Madness Tours - By appointment only, Tel. 1828, Jerusalem.
1. Tour of Hadassah Projects in Jerusalem. 8:30 a.m. Strauss Health Centre, 24 Rehov Strauss. IL8.40 or \$2 towards transportation and refreshments.
2. Medical Centre Only, includes visit to Chagall windows, exclusive Audio-Visual Presentation of the Hadassah Hospital at 9:30 a.m., 11 a.m., 11.15 p.m. and 2 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Bus 19 and 27.
3. Boys Town Jerusalem - (Kiryat Nezar). Spirit Vegan. Daily tours (except Shabbat). Tel. 43112.
4. Hebrew University. Conducted tours in English weekdays at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram campus and at 2:30 a.m. from the Eastman Research Institute at the Mount Scopus campus.
Tourists and visitors come and see the General Israel Ordnance Home at Givat Ram, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 4, Kiryat Moshe, Tel. 23221.
5. New Israel Filmmat - Latest Israel Films screened weekdays at 12 noon at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.
6. Jerusalem Biblical Zoo, Schneller Wood, Romema. Tel. 23220, 7:30 a.m.-6:30 p.m. Special Synagogue Tours, Egged Tours office, Central Station, 2 p.m., Friday. Traditional Synagogue Tour, United Tour office, King David Hotel Annex, 2 p.m., Friday.
7. Once Shabbat Weekly Fortion, Community Singing (in English) Michael Shalom 9 p.m. (admission free). Friday.
8. Van Leer's stunning new seven-colour poster slip, hand-drawn from 187,000 individual photos, shows every single building. Ask for Van Leer's wall maps at gift and bookstores everywhere.
9. "A Stone in David's Tower" - Sound and Light Show in Jerusalem. Part: Yehuda Haorah. Directed by Pierre Arnould and Arnon Adar. Music: Noam Shushan. Every evening except Friday. 7:30 a.m. in Hebrew; 8:45 p.m. in English. 10 p.m. added show in English on Mon., Tues., Wed., and Sat. evenings: 10 p.m. in French, on 8. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.
TEL AVIV
The Tel Aviv Museum, Sderot Shaul Hamelech. Please 200 graphic works (Hall No. 3) other exhibitions: Israeli painting and sculpture (Meyerhoff Hall); The Museum Collections (Jaglom Hall); Kinetic Art Special Exhibit: Model of Protein, built by Dr. H. Stone (Haft Hall). Hours: Sun., Mon., Wed., Thurs. 10-1, 4-7. Tues. 10-11, 4-10. Fri. 10 a.m.-2 p.m. Sat. 10 a.m.-1 p.m. Free guided tours in English at 11.30 a.m.
Helena Rubinstein Pavilion, temporarily closed, due to renovations.

Conducted Tours:
Tel Aviv University:
Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University - 10:30 a.m. Public Relations Dept. - Transportation - by public buses 23, 20, 75, 60. Free transportation on Mondays and Wednesdays from hotels: 9:30 a.m. - Tammer, Sharon, Arcadia, Vallier. 10 a.m. - Silberman, Hilton, Ramat Aviv, Hannan, Astor, Dan, Park, Deborah. 11 a.m. - Silberman, Beza. For further details Tel. 41611. Public Relations Dept.
Bar-Ilan University: daily for free transportation please call public relations. Tel. 7046.
Hilton-Tel Aviv: IL Stern's duty-free Jewellery, international guarantees, Government-approved.
ORT Israel: for visits, please contact: ORT Tel Aviv, Tel. 76221/2; ORT Jerusalem, Tel. 23226; ORT Haifa, Tel. 44027; ORT Netanya, Tel. 42922.
National Religious Women's Organization: Miriam and Hannel Hammaran Women in Israel, Tel. 3161; Haifa, Aviv, Call - Tel Aviv, 44411, 78294; Jerusalem, 30820, 35223.
Montreal Synagogue - Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m. Tel Aviv, Iladstrut Bldg., 93 Rehov Arlosorov, Tel. 23111; Jerusalem, Tel. 23226; Rehov Shalom, Tel. 23161; Kfar Saba, Community Centre, 14 Rehov Zahal, Kiryat Bnei Zion, Tel. 23224.
Miriam Women's Organizations of America and Canada, 16-18 Rehov Dor

Hon. Tel Aviv, call Tel. 23227, 24109; Jerusalem 23246, 24103, Haifa, 61624; BeerSheva, 3171.
e. Canadian Hadassah-WIZO Office, 116 Haysaron, Tel. 23204, 8 a.m.-2 p.m. WIZO Club, 116 Rehov Haysaron, Tel. 23220, 8 a.m.-2 p.m.
Hadassah Club, 79 Rehov Haysaron, Tel. 60393.
Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Home, please call: Tel Aviv - 654177, Netanya - 22524.
Restaurant At The Top Bell America, 23 Sderot Simul Hamelech, Tel. 23202, 23163 Jerusalem - 23240, Haifa - Business Lunches; private rooms. Open all week, including Saturday for lunch and supper. Parking.
HAIFA
Hadassah Club, Youth Aliya office, 209 Rehov Hamegimim, Tel. 4361, 6472. Goldman's Art Gallery, 93 Sderot Haysaron, Haifa, Exhibition of Agamographs and other graphics by Yezhov Agam. Open daily 10 a.m.-1 p.m., 4-7 p.m. Saturdays: 9-3:30 p.m.
Artist Union, 24 U.M.C. Ave. General Annual Exhibition. Open daily, 10 a.m. - 1 p.m., 4-7 p.m. except Friday, Saturday, 10-2.
REHOVOT
Weizmann Institute of Science, conducted tours, Sun. to Thurs. 11 a.m. and 2:30 p.m.; Friday 10:30 a.m. only; starting from the lobby of the Charles Clore International House.
SATURDAY
JERUSALEM
Organ Music by Rabbi Kagan every Saturday at 11:30 a.m. U.M.C.A. Auditorium, Public Welcome.
Melava Malka, 1:30 p.m. at Hechal Shalom, 68 Rehov King George.

This week at the Tel Aviv Museum

THE NEW BUILDING (27-29 Sd. Shaul Hamelech, Tel. 257361)

EXHIBITIONS
* Israeli Painting and Sculpture (Meyerhoff Hall)
* Picasso: 200 Graphic Works (Hall No. 3)
* Kinetic Art - Special Exhibit
Model of Protein, built by Dr. H. Stone (Haft Hall)
THE MUSEUM COLLECTIONS (Jaglom Hall, Zacks Hall)
GUIDED TOURS: English: daily at 11:30 a.m. (except Sat.)
LIBRARY: The Helena Rubinstein Art Library is open Sun.-Thurs. 10 a.m.-1 p.m., 4-7 p.m., Fri. 10 a.m.-1 p.m. (New Building)
EVENTS (Mally Kaufmann Hall, New Building, at 8:30 p.m.)
Tickets available at the New Building.
FILMS
Tuesday, Aug. 8, 1972: Smultronstillet (Wild Strawberries) - (Sweden - 1957). Director: Ingmar Bergman - with Victor Sjostrom, Ingrid Thulin, Bibi Andersson (Swedish; Heb./Eng. Transl.)
Visiting Hours: Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4-7 p.m.; Tuesday: 10 a.m.-1 p.m., 4-10 p.m. Friday: 10 a.m.-2 p.m.; Saturday: 7-11 p.m.
Helena Rubinstein Pavilion, temporarily closed, due to renovations.

THIS WEEK AT THE ISRAEL FESTIVAL

JAZZ EVENINGS WITH THE PRESERVATION HALL JAZZ BAND (from New Orleans)
These are the people who made the history of jazz, and who had such a tremendous success at the 1970 Israel Festival
Each programme is different as, though playing traditional tunes, they keep on improvising.
Tomorrow, Saturday, Aug. 6 - Caesarea - 8:30 p.m.
Sunday, Aug. 6 - Caesarea - 8:30 p.m.
Tuesday, Aug. 8 - Jerusalem - Biyeneal Ha'oma - 8:30 p.m.
Wednesday, Aug. 9 - Haifa - Arnon Cinema - 9 p.m.
Thursday, Aug. 10 - Tel Aviv - Sport Palace - 8:30 p.m.

THE EASTMAN BRASS QUINTET (U.S.A.)

This Ensemble has opened new musical horizons and they have achieved international acclaim through their intonation, accuracy and overall musicianship.
PROGRAMME:
THOMAS WEELKES - Cantata No. VI
GUNTHER SCHULLER - Music for Brass Quintet
EUGENE BOZZA - Sonatine
SAMUEL SOHNEDT - Canon Bergamasque
ROBERT GAULDIN - Variations on a Rock Tune
MALCOLM ARNOLD - Quintet
Jerusalem: August 6 - Biyeneal Ha'oma - 8:30 p.m.
Tel Aviv: August 7 - Hann Auditorium - 8:30 p.m.

THE ANDRE TAHON MARIONETTE (France)

Director: ANDRE TAHON
With artists and orchestra
Conductor: MICHAEL BRANDT
Programme: MAROTTES DE PARIS
A musical spectacle for grown-ups and children
a gay performance comprising dances, folklore and songs.
This theatre appeared all over the world and won't be forgotten anywhere.
Caesarea: August 8 and 9 - Roman Theatre - 8:30 p.m.
Jerusalem: August 10 - Biyeneal Ha'oma - 8:30 p.m.
Haifa: August 11 (one-time) - Arnon Cinema - 8:30 p.m.
Tel Aviv: August 12 - Mann Auditorium - 8:30 p.m.
Tickets to be obtained at all agencies and at the theatre's box office on the evening of the performance.
Transportation to Caesarea assured by Egged Tours.

THE ISRAEL FESTIVAL 1972

The Israel National Opera
1 Allenby Road
Tel Aviv Tel. 57228
Tomorrow, August 5
SAMSON AND DELILAH
Tel Aviv, 8:30.

TIVON GROWTH CENTRE
Kfar Shmaryahu
Saturday, August 5 (in English)
ENCOUNTER WORKSHOP
Saturday, Aug. 12 (in Hebrew)
YOUR MARRIAGE:
workshop for couples with Dr. Israel Charney (U.S.A.), author of *Marital Love and Hate*
Fri.-Sat., Aug. 18-19 (in Hebrew)
BASIC ENCOUNTER WORKSHOP
Full details: Tivon Growth Centre, 4 Rehov Hatishbi, Haifa. Phone: 04-536275

THE SUMMER SCHOOL FOR CHAMBER MUSIC

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CONCERT SERIES

To mark the conclusion of the seminar held at Beit-Daniel.
The programme includes trios, quartets and quintets by: Mozart, Beethoven, Brahms, Schumann and Ravel.

* * *
Saturday, August 5, at 8:30 p.m. - Beit Lillan, Zichron Ya'acov
Monday, August 7, at 8:00 p.m. - Wix Auditorium, Weizmann Institute, Rehovot
Tuesday, August 8, at 8:30 p.m. - Beit Ha'am, Beersheba
Wednesday, August 9, at 9:30 p.m. - Brur Hayil
Thursday, August 10, at 8:30 p.m. - Beit Ha'am, Netanya
Saturday, August 12, at 8:30 p.m. - The Khan, Jerusalem
Sunday, August 13, at 8:30 p.m. - Notre Dame de Zion, Ein Karem
THESE CONCERTS CELEBRATE THE TENTH ANNIVERSARY OF THE SCHOOL

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* The Benny Proger
* Singing & dancing together
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Director: Michael Klia
Thurs., Sept. 14
Join the best of theatre audiences

Israel Theatres

Haifa Municipal Theatre
3 Last Weeks of the 1971/72 Season
HEFEZ
"Excellent Marks!"
A. Zarit "Davar"
Haifa, Aug. 7
Mon., Aug. 7
Tues., Aug. 8
4 performances in Tel Aviv at the Cameri Theatre Hall
Wed., Aug. 9
Thurs., Aug. 10
Sat., Aug. 12
Sun., Aug. 13
Opening of the 1972/73 Season
HEFEZ
Haifa, Rosh Hoshana Sept. 10
THE TREASURE
by Shalom Aleichem
Director: Michael Klia
Haifa, Thurs., Sept. 14
Join the best of theatre audiences

The Cameri Theatre
SUMMER CELEBRATION
by Nathan Altiman
4 last performances before summer recess
Tel Aviv, Aug. 5
Sat., Aug. 5
Sun., Aug. 6
Mon., Aug. 7
Tues., Aug. 8
Haifa Theatre Performance
HEFEZ
by Harold Levin
Tel Aviv, Wed., Aug. 9
Thurs., Aug. 10
Sat., Aug. 12
Sun., Aug. 13
1972-1973 Season
YOU CAN'T TAKE IT WITH YOU
Tel Aviv, Sat., Sept. 2
THE PRISONER OF SECOND AVENUE
Tel Aviv, Tues., Sept. 5

Hablma
Premiere WEDDING
by S. Y. Agron
Yossi Yizrael
Director:
Tel Aviv, Small Hall
Mon., Aug. 7, 8:30
Tues., Aug. 8, 8:30
Wed., Aug. 9, 8:30
A DOG'S WILL
Comedy
Tel Aviv, Large Hall
Sat., Aug. 5, 8:30
Mon., Aug. 7, 8:30
Tues., Aug. 8, 8:30
Sat., Aug. 10, 8:30
Nahariya
Sun., Aug. 6
Jerusalem
Wed., Aug. 9
PIONIER FOR TWO
Comedy
Tel Aviv, Small Hall
Sat., Aug. 5, 8:30
Thurs., Aug. 10, 8:30

MUSEUM HAARETZ TEL AVIV

RAMAT AVIV GLASS MUSEUM
KADMAN NUMISMATIC MUSEUM
CERAMIC MUSEUM
MUSEUM OF ETHNOGRAPHY AND FOLKLORE
MUSEUM OF SCIENCE AND TECHNOLOGY
TEL QASTILE EXCAVATIONS
NECHUSTAN PAVILION - TIMNA EXCAVATIONS
ALPHABET MUSEUM.
visiting hours: Sun., Mon., Tues., Thurs. 10 a.m. - 5 p.m.
Wed. 10 a.m. - 8 p.m.
Fri. 10 a.m. - 1 p.m.
Saturday and holidays: 10 a.m. - 2 p.m.

LASKY PLANETARIUM
Daily presentation from 11:30 a.m. Tues., also at 7:15 p.m.
Closed on Saturday and holidays
YAFO, 10 Rehov Mifratz Shitomo
MUSEUM OF ANTIQUITIES - TEL AVIV-YAFO
visiting hours: as in Ramat Aviv
TEL AVIV - 27 Rehov Shlitz
HISTORICAL MUSEUM
visiting hours:
Daily 9 a.m. - 2 p.m.
Wed. 9 a.m. - 1 p.m.; 4 - 7 p.m.
Fri. 9 a.m. - 1 p.m.
Closed on Saturday and holidays

TEMPORARY EXHIBITIONS:
Museum of Science and Technology: Lobby of Lasky Planetarium) Mathematical Art.
The Tel Qastile Excavations will be closed in August Glass Museum: Painting and Sculpture on glass "Lenny".
Kadman Numismatic Museum: Primitive Money.
Museum of Ceramics: Shiloh, Nara and Neomi.
Museum of Ethnography and Folklore: Shavivot Paper Cuts.

the israel museum, jerusalem THIS WEEK AT THE MUSEUM

Sun. through Thursday 4:00-6:30 p.m.
Sun., Mon., Tues., Wed. 4:30 p.m.
Tuesday, August 8, 1972 7:15 p.m.
Tuesday, August 8, 1972 6:00 and 8:30 p.m.
Thursday August 10, 1972 2:00 and 4:00 p.m.
EXHIBITIONS
Benni Efrat (Spertus Hall & Crown Plaza)
Avigdor Stamatky: Paintings 1939-1972 (Gruss & Goldman Hall) until August 13.
Ami Shavit: From the Object to the Print (Library Hall)
Sculptors as Draughtsmen and Printmakers (Goldman-Schwarz Hall) until August 13
Contemporary Prints - from the Museum's Collection (Cohen Hall)
Creative Works by Children and Games (Youth Wing) Puppets (Youth Wing)
SPECIAL EXHIBIT
Decorated bronze oil lamp - early Roman period
SPECIAL EXHIBITION AT ROCKEFELLER
Tomb Offerings from Gezer
YOUTH WING - NEXT TERM
Children 6-16 all classes
Registration in August:
Sun., Mon., Wed., Thurs. 10 a.m.-12 noon, 2-4 p.m.
Studies start October 2, 1972
Adults - association members only
Classes: Painting (beginners & advanced), ceramics, etching, sculpture
Registration starts September 6, 1972
Sun., Mon., Wed., Thurs. 10 a.m.-12 noon
Studies start October 5, 1972
Demonstration of silk-printing in the Ami Shavit Exhibition
Prints on sale - IL10-
Benni Efrat Films
GALLERY TALK (Heb.) in the Ami Shavit exhibition Mr. Yona Fischer
ART FILM OLUB "Zabriskie Point" (U.S.A., 1969). Directed by Michelangelo Antonioni. With Rod Taylor, Diara Halprin, Mark Frechette. Please buy tickets in advance; Tuesday: sale to members only
YOUTH WING FILM OLUB "Cowboy in Africa" (For children from the age of 8 only)

Inbal Dance Theatre

THE PEARL AND THE CORAL
Music: Menahem Alivdim
Choreography: Sara Levi-Thanal
Stage and Costumes: David Sarir
FROM THE PRESS
These two great dancers were at their best
Dora Sowden, "Yedioth Ahronoth"
David Sarir's stage setting is enchanting
Nahman Ben-Ami, "Ma'ariv"
This dance performance cannot be praised too much.
Dov Bar-Nir, "Al Hameishar"

TEL AVIV, Beit Arlosorov (Obel)
Tuesday, August 8, 8:30
JERUSALEM, Beit Ha'am
Monday, August 7, 8:30
Every Wednesday at the KHAN, Jerusalem
Cameri Performance

Jel Aviv Cinemas

Commencing Saturday, Aug. 3, at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.

ALLENBY Tel. 57820

7th week
12 million spectators saw
and laughed at
Claude Zed's
LES BIDASSES
EN FOLIE
4.30, 7.30, 9.30

BEN YEHUDA Tel. 228408

8th week
A wildly imaginative
tension film
ANITA STEINBERG
GEORGE HILTON
La Corda Dello
Scorpione
Adults only



CLOSED DUE TO STRIKE
ROOM:
THE
GROUNDSTAR
CONSPIRACY

CHEN Tel. 226957

5th week
The two giants of the
French screen
LOUIS DE FUNES
YVES MONTAND
In their new record-breaking
release

LA FOLIE DES
GRANDEURS

EDEN Tel. 57450

Second week
MUMTAZ
SHRÖX KHAN
APR A DH
4, 7, 9.15

ESTHER Tel. 235610

6th week
CHARLES BRONSON
URSULA ANDRESS
ALAIN DELON
TOSHIRO MIFUNE
RED SUN
Adults only,
Sat.: 7.30, 9.30

GAT Tel. 267888

12th week
WALT DISNEY
THE
ARISTOCATS
A Catful
of fun
for young
and old
In Colour 4.30, 7.15, 9.15

CRITERION Tel. 57953

11th and last week
Ingram Bergman's
first love story in English
with
ELLIOTT GOULD
BIBI ANDERSSON
THE TOUCH
7.30 - 9.30

Jerusalem Cinemas

Commencing Saturday, August 5, at 7.00 p.m. and 9.00 p.m.
Daily at 7.00 and 9.00 p.m.
Weekdays: 6.00, 7.00 and 9.00 p.m.

ARNON Tel. 224829

11th week
Oscar Winner
The Garden of the
Finzi-Contini
with
WELMUT BELOER
DOMINIQUE SANDA
LINO CAPOLICCHIO

OHEN Tel. 222055

5th week
From Friday at 3 p.m.
CHARLES BRONSON
URSULA ANDRESS
ALAIN DELON
RED SUN
Adults only
Perf. at 4 p.m. daily
La Guerre
des Boutons

EDISON Tel. 224050

FEVER ON
THE ROADS
with the great Greek stars
GEORG FUNTAS
JENY RUSO

MAXIM Tel. 287487

The Grand Gala Festival
This week only
Queen Christina
4.30, 7.15, 9.30

MOGRABI Tel. 58981

4th week
YOSSI POLLAK
MONA SILBERSTEIN
AZIT OF THE
PARATROOPS
based on the book by
Motta Gur
4.30, 7.30, 9.30

OPHIR Tel. 613321

5th week
National Premiere
WARREN BEATTY
GOLDIE HAWN

GAT Tel. 267888

12th week
WALT DISNEY
THE
ARISTOCATS
A Catful
of fun
for young
and old
In Colour 4.30, 7.15, 9.15

CRITERION Tel. 57953

11th and last week
Ingram Bergman's
first love story in English
with
ELLIOTT GOULD
BIBI ANDERSSON
THE TOUCH
7.30 - 9.30

Haifa Cinemas

Commencing Saturday, August 5, at 7.00 p.m. and 9.00 p.m.
Daily at 7.00 and 9.00 p.m.
Weekdays: 6.00, 7.00 and 9.00 p.m.

AMPHITHEATRE Tel. 664018

Alroccing
A film
you shouldn't see alone
WILLARD
BRUCE DAVIDSON and
ERNEST BORGNINE
Matinee at 4
Azit of the
Paratroops
GIDEON SINGER and
AZIT THE FAMOUS DOG
Colour

ARNON Tel. 664848

2nd week
OLIVIER EASTWOOD
LEE VAN CLEEF
ELI WALLACH
in
"THE GOOD,
THE BAD AND
THE UGLY"
In colour
For adults only
8.15 and 9.00 p.m.

ATZMON Tel. 689008

3rd week
RED SUN
with CHARLES BRONSON
and ALAIN DELON
Technicalolor

BEIT ROTHSCHILD Tel. 82740

A Famous Production
Mt. Carmel Tel. 82740
COMPULSION
with
ORSON WELLES
DEAN JAGGER
BRADFORD DILLMAN
Perf. 6.45, 9.00 on Sat.,
Tues., Thurs.

CHEN Tel. 666272

12th week
THE
DECAMERON
A film by
PIER PAOLO PASOLINI
For adults only
No compl. tickets
Perf. 7.00, 9.15 p.m.
Airing

MORIAN Tel. 242477

The unforgettable
LARRY TURNER
starts in
MADAME X
For adults only
Perf. at 8.15, 9.00
Matinees at 4 p.m.
KATZ AND
CARASSO
in Technicolor

HADAR Tel. 723882

3rd week
4.00 - 7.15, 9.30
YERUDA BARKAN
MONA SILBERSTEIN
TWO
HEARTBEATS

OASIS 4th week

WALT DISNEY
THE
ARISTOCATS
A Catful
of fun
for young
and old
4.00, 7.15, 9.30

ORDEA Tel. 721270

The Israeli Love Story
for the whole family
NURIT
with
SARIT KESHET
YONA ALIAN
Matinees at 4:
Adults only - in colour
Daily from 8.30 a.m. and at
5.30, 7.30, 9.30

MIRON Tel. 680908

A great commando war film
OVERRUN
with
THOMAS KEMP
AL LANDS
Technicolor

ORAH Tel. 664017

4th week
All-Action
ESCAPE
TO THE SUN
with
YERUDA BARKAN
JOSEPHINE ORAPLIN
GILA ADAMOR
Technicalolor

ORION Tel. 523899

Hall airconditioned
Haifa premiere
BRAD PETER
and
GEORGE MARTIN
play high action in
THE SUPREME
in colour
Six nonstop perf. from Fri.

ONLY Tel. 611868

Hall ventilated
Perf. Sat. 7.00, 9.15
Weekdays 6.45, 9.00
8th week
TWO
HEARTBEATS
YERUDA BARKAN
LEA KOENIG
Matinees at 4 p.m.
LOUIS DE FUNES
in
L'HOMME
ORCHESTRE

PEER Tel. 662282

4th week
Homo Eroticus
with
ROSSANA FODESTA
SYLVIA KOSQINA
For adults only
no complimentary tickets

RON Tel. 690089

All-Action
A great musical hit based on
Charles Dickens' novel
SCROOGE
starring
ALBERT FINNEY
and
ALEX GUINNESS
in colour

SHAVT Tel. 85246

A most interesting thriller
starring
JEAN LOUIS TRÉNIÇONANT
LE VOLEUR
DE CRIMES
During the whole week

Ramat Gan Cinemas

ARMON Tel. 720706

THE BURGLARS
JEAN PAUL BELMONDO
OMAR SHARIF
DIANE DARRIN
Adults only - 7.15, 9.30
Matinees at 4:
Jungle Book

RAMAT GAN Tel. 724504

6th & last
7.15, 9.30
KLUTE
with
JANE FONDA
Cinemascope - Colour
Adults only
Matinee at 4:
By public request,
the Israeli film
LUPO
Price I.L.S.

Herzliya

DAVID Tel. 694021
Daily except Tuesday
I Love You, Rosa
7, 9.15

Petah Tikva

SHALOM Tel. 817480
Saturday and 8th week
4.7.30 and 9.15,
except Monday
at 4, and 7 p.m. only
ISRAELI PREMIERE
NURIT
SARIT KESHET
YONA ALIAN

The POSTER Theatre

Cinema

'ADRIFT' - Czech director Jan Kadar's
laurel and compelling story about a
Dante fishermen's involvement with a
Russian and handling it.

THE DECAMERON

Pier Paolo Pasolini's
satirical and political barbed
story in a very dark
comic book of Boccaccio.

LA FOLIE DES GRANDIEURS

Fast-moving
situation farce set in 17th-century
Spain with Louis de Funès and
René Clément in the classic combination
of master and servant.

THE GOOD THE BAD AND THE UGLY

In colour
For adults only
8.15 and 9.00 p.m.

HOMO EROTICUS

With
ROSSANA FODESTA
SYLVIA KOSQINA
For adults only
no complimentary tickets

RED SUN

All-Action
A great musical hit based on
Charles Dickens' novel
SCROOGE
starring
ALBERT FINNEY
and
ALEX GUINNESS
in colour

THE BURGLARS

JEAN PAUL BELMONDO
OMAR SHARIF
DIANE DARRIN
Adults only - 7.15, 9.30
Matinees at 4:
Jungle Book

OVERRUN

With
THOMAS KEMP
AL LANDS
Technicolor

Theatre

A man's
testament (Habimah) - A
rich lover named Brodsky. The laughs
charming Brazilian comedy in which the
participants have a good laugh at the
expense of the Catholic clergy and even
higher personages. Lightly directed
TELL AVIV (Habimah) Sat., Mon., Tues.,
(Tues.) Sat. 8.45. SABAFA (TNU) Mon. HERZLIYA
AVIV (Habimah) Sat., Mon., Tues.,
(Tues.) Sat. 8.45.

MY MOTHER THE GENERAL

The
Young Theatre) - The current Israeli
"thing" comedy current.
HAIFA (Ora) Fri. 9.15. TEL AVIV (Ora)
Sat., Tues., 8.30. GIVAT OLIVIA
(Ora) Mon. 8.45. PARIBES HANA (The
House) Sat. 8.30. NAAN (Amphitheatre)
Thurs. 9.00.

A THOUSAND AND ONE NIGHTS

A
pleasant
situation farce about war (1952).
ESCAPE TO THE SUN - Menahem
Golomb's latest film. A comedy with
some interesting
comparisons to his earlier work.

THE DECAMERON

Pier Paolo Pasolini's
satirical and political barbed
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comic book of Boccaccio.

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All-Action
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Charles Dickens' novel
SCROOGE
starring
ALBERT FINNEY
and
ALEX GUINNESS
in colour



A new restaurant with cabaret, "Raspoutin" is being opened by a group of Russian immigrants in Tel Aviv. The guest stars for the first month will be the Perlman family, seen here at a rehearsal. (Isaac Segov)

Music

All events start at 8.30 p.m. unless stated otherwise.

Tel Aviv

ISRAELI FESTIVAL - The Esplanade Brass Quintet - details as for Jerusalem - at the Mann Auditorium: Monday.
ISRAELI FESTIVAL - The Preservation Hall Jazz Band - at the Arnon Theatre: Wednesday.

Haifa

ISRAELI FESTIVAL - The Eastern Brass Quintet - details as for Jerusalem - at the Mann Auditorium: Monday.
ISRAELI FESTIVAL - The Preservation Hall Jazz Band - at the Arnon Theatre: Wednesday.

Be'er Sheva

ISRAELI FESTIVAL - The Eastern Brass Quintet - details as for Jerusalem - at the Mann Auditorium: Monday.
ISRAELI FESTIVAL - The Preservation Hall Jazz Band - at the Arnon Theatre: Wednesday.

Caesarea

ISRAELI FESTIVAL - The Eastern Brass Quintet - details as for Jerusalem - at the Mann Auditorium: Monday.
ISRAELI FESTIVAL - The Preservation Hall Jazz Band - at the Arnon Theatre: Wednesday.

Acre

ISRAELI FESTIVAL - The Eastern Brass Quintet - details as for Jerusalem - at the Mann Auditorium: Monday.
ISRAELI FESTIVAL - The Preservation Hall Jazz Band - at the Arnon Theatre: Wednesday.

Opera

The Israel National Opera presents:
"Les Huguenots" with
Joann Grillo and Maurice Hulevsky;
conductor George Singer (Saturday-
Sunday);
"Die Frau ohne Schatten" with
Martha and Maurice Hulevsky;
conductor George Singer (Sunday);
"Die Frau ohne Schatten" with
Martha and Maurice Hulevsky;
conductor George Singer (Sunday);
"Die Frau ohne Schatten" with
Martha and Maurice Hulevsky;
conductor George Singer (Sunday);
"Die Frau ohne Schatten" with
Martha and Maurice Hulevsky;
conductor George Singer (Sunday);

Dance

BAT-SHEVA DANCE CO. - TEL AVIV
(Nachumal) Sat., Sun.
BAT-DOR DANCE CO. - TEL AVIV
(Bat Dor) Sat.

Jazz

CHARLIE FISHERMAN, piano, Shmullik
Aruch, bass, Marcello, saxophone and
flute, Steve Silverman, drums, at Django,
Hebber Harav Agan, Jerusalem, Friday
and Saturday nights.

Friends of the Midrasha in Israel and Great Britain
Main office: 25a Behef Lillanblum, Tel Aviv
Tel. 62857-8
The Campus Dedication of the
Midrasha Naomi Preparatory School
will be held, please G-d,
on Tuesday, August 29, 1972 (19 Elul, 5732)
at 2.15 p.m.
Admittance by invitations only.
Invitations may be obtained at our main office
in Tel Aviv, until August 11, 1972.

JENMAR ENTERPRISES LTD.
Manufacturers, operators and franchisers
of
MINIATURE GOLF COURSES
takes great pleasure in announcing the
OPENING, ON AUGUST 5, OF THE FIRST "JENMAR"
MINI-GOLF COURSE
IN ISRAEL
LOCATED AT
ZVULON BEACH, HERZLIYA
Between Accadia and Sharon Hotels
OPEN DAILY FROM 9 a.m. until 6 p.m.
FEE PER GAME: IL2.50
Many additional locations are being selected throughout the country
In the meantime come to the first "Jenmar" Course
PLAY MINI-GOLF
A GAME OF FUN - FOR EVERYONE!!!